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# Theoretical premises underlying educational views toward changing behavior

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THEORETICAL PREMISES UNDERLYING EDUCATIONAL  
VIEWS TOWARD CHANGING BEHAVIOR

by

Anna Sharon Madsen

A RESEARCH PAPER

SUBMITTED IN PARTIAL FULFILLMENT OF THE

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## CHAPTER I

### INTRODUCTION AND PURPOSE

Certain principles of behavior management have been employed in classroom settings for many years. Both negative and positive consequences have been widely used to effect behavioral changes. Common examples of negative consequences are remaining after school, staying in from recess, taking home unfinished work, being sent to the principal's office, and being sent home for misbehavior.

On the other hand, certain positive consequences have been frequently employed such as the teacher's smile of approval, the "very good" or smiling face that accompanies a graded paper, or a singling out of a child for a teacher's praise or exhibit of his work.

Current educational methods and procedures are generally considered effective, at least for the majority of the nation's children who are exposed to our compulsory educational program. Some children, however, have not kept pace with the educational program designed for the majority and have functioned in inappropriate ways. The prevalence of academic achievement failures, deviant social, perceptual, and motor responses, and discrepant language behaviors evidence this fact.

The modern trend of operant methodology employed in classroom settings aims to diminish and even eliminate undesirable behaviors. It has been shown to be effective in both clinical and classroom

environments, not only alleviating and eliminating learning disorders, but providing a vehicle for phenomenal academic and social achievement.

B. F. Skinner is generally considered to have formulated operant procedures, offering teachers, it is said, a scientific, reliable method for analyzing behavior, focusing upon a child's responses, describing these responses and the events in the environment, formulating a different set of events to emit a new set of responses.

However, the premise of operant methodology and its behavioral goals, with all due consideration given to any present success, is of critical importance and interest to the professional who would dare interfere with the precious commodity of human behavior. Thus, the superiority and reliability of the operant theory of behavior, and any other theory, must be established by including, besides a definition of the theory and a description of the results of the application of the theory, an objective discussion of the historical and philosophical etiology and implications of the theory.

So, in view of the ever present need for confronting and addressing individual, specific sets of behaviors and desiring what is in the best interest of each child, including present achievement and future maturity and maintenance of his courageous and sometimes painful accomplishments, the writer chose to describe in this paper the five predominant theoretical categories of human behavior, their orientations, therapeutic directions, and their most serious criticisms.

These descriptions include a biographical sketch of those men who are credited with providing the essential, vital tenets of each theoretical view, a profile of their personalities when available, their contributions to the research and study of human behavior, and a list of their literary treatises for further reference.

Finally, a unique discussion of the basic issues surrounding the nature of man and his behavior is given by two individuals of opposing views. This chapter was necessarily included because of the historical and philosophical impetus inherent in presuppositions related to theoretical views of human behavior and its manipulation.

To capture the "domino effect" of how theories beget theories, recent arguments showing new faces on old theories were listed in this paper's conclusion. Then, to rescue the reader from the theoretical sea, the subject of reliability (probability) as an object of intellectual pursuit was introduced to encourage the sincere educator to boldly encounter behavioral discrepancies, not presently having all the answers, yet being able to deal more fairly and comprehensively with viable, effective alternative methods of changing behavior.

### Problem

Every teacher brings to education unique philosophical beliefs and theoretical concepts of the nature of man and his behavior. The attitude one holds concerning the worth of a child, the limits of acceptable behavior, the goals and methods of administering educational programs, the nature and cause of individual behavior, and the endurance and productivity of educational techniques is operational in each teacher-pupil encounter.

The question can be raised as to whether or not one's philosophical view has any bearing on the problem of changing behavior. Does the theoretical premise one adopts affect the methodology one uses? What are the educational ramifications of a theoretical view of man which allows that behavior is a matter of choice as well as environmental influences?

The author suggests that the problem of describing how one's philosophical view influences his teaching methods can be approached through a discussion of a related problem, specifically, the problem of recognizing the difference between theories and realities. One may have an undaunted philosophy defining all aspects of human behavior, yet not realize that the concept is of purely theoretical value, not substantiated in historical literature or by sufficient research. In this case, one's view would influence his educational choices, but the disparaging effects on those recipients of his educational choices could result in additional behavioral problems rather than reducing those already present.

Postman and Weingartner's book, Teaching as a Subversive Activity, may be of help in the present discussion. The first chapter addresses what these writers call the problem of "crap detecting." They believe that schools should serve as the principal medium for developing in youth the attitudes and skills of social, political, and cultural criticism, teaching children the differences between theories and realities, examining the broad spectrum of philosophical possibilities, enabling students to develop the skill of open inquiry. They say:

One way of looking at the history of the human group is that it has been a continuing struggle against the veneration of "crap." Our intellectual history is a chronicle of the anguish and suffering of men who tried to help their contemporaries see that some part of their fondest beliefs were misconceptions, faulty assumptions, superstitions, and even outright lies. . . .

Our own outlook seems "natural" to us, and we wonder that other men can perversely persist in believing nonsense. Yet, it is undoubtedly true that, for most people, this acceptance of a particular doctrine is largely attributable to the accident of birth. . . . It is the sign of a competent "crap detector" that he is not completely captivated by the arbitrary abstractions of the community in which he happens to grow up. . . .

Religious indoctrination is [an] example of this point. As Alan Watts has noted: "Irrevocable commitment to any religion is not only intellectual suicide; it is positive unfaith because it closes the mind to any new vision of the world. Faith is, above all, openness--an act of trust in the unknown." And so "crap detecting" requires a perspective on what Watts calls 'the standard-brand religions.'

There is probably nothing more dangerous to the prejudices of the [community] than a man in the process of discovering that the language of his group is limited, misleading, or one-sided. Such a man is dangerous because he is not easily enlisted on the side of one ideobogy or another.<sup>1</sup>

In chapter three, "The Inquiry Method," Postman and Weingartner begin offering a way into the problem of "crap detecting." The first survival strategy suggested is learning to identify the "label-libel" gambit. This is the human tendency to dismiss an idea by the expedience of naming it. The second strategy is that of identifying the "rear-view-mirror" syndrome. These are attempts to use inquiry methods as imitations of older learning environments: worship of the past and corresponding distrust and anxiety over the present and future. The third strategy is identifying the missing "story line." This is realizing the disruption of information flow, sequential and compartmentalized information not present in one-liners, television commercials, serials, and news headlines.<sup>2</sup>

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<sup>1</sup>Neil Postman and Charles Weingartner, Teaching as a Subversive Activity (New York: Delacorte Press, 1969), pp. 3-5.

<sup>2</sup>Ibid., pp. 26-29.

Developing an appreciation of the advantages one gains through knowing a variety of theories and philosophical views is desirable. Therefore one must keep in mind this purpose of theoretical and philosophical investigation, remembering, as Theodore Millon reminds us, that theories are not realities, they are optional tools to guide observation and interpretation of the few elements being considered.<sup>3</sup> One should consider contributions from all systems--philosophy, theology, history, sociology, anthropology, archaeology, and so on--when examining the unique problems of man and his behavior.

The question can be asked at this point regarding the existence of significant versus trivial information. If a person can believe anything, what can he believe? Does there exist any bit or piece or body of information worthy of acceptance due to its own merits--untouched, immovable, irrepressible--whether or not one believes, loves, ignores, attacks, worships, abhors, denies, prefers, or even understands it?

The temptation may rise to commit intellectual suicide by considering only select theories of behavior, mainly because they are best understood and most familiar to the reader: it is generally accepted that plowing through theories may produce fatigue and frustration, especially if one is studying theory for theory's sake. But for those who daily confront the necessary task of behavior management, the study entails personal development and philosophical awareness which increases one's acuity and proficiency in dealing with the problems of discrepancies in behavior.

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<sup>3</sup>Theodore Millon, Theories of Psychopathology (Philadelphia: W. B. Saunders Co., 1967), pp. 1-3.

## CHAPTER II

### FIVE THEORIES OF BEHAVIOR

This chapter presents five major categories of behavioral theories. Orientations, etiologies, pathological patterns, therapeutical ideas, and criticisms of each theoretical system of behavior are considered briefly, yet succinctly. The reader is asked to critically evaluate the vulnerability, practicality, and total acceptability of each theory's options as applicable to one's philosophical view of classroom behavior management.

Also, the reader is asked to regard the difficulty one encounters in attempting to classify behavioral scientists into specific categories. Overlapping appeared to be more the rule than the exception: "purists" were not easily identified, for there are probably as many theories of behavior as there are teachers of behavioral theories.

#### Biophysical Theories

Theories of this persuasion assume that biophysical defects and deficiencies in anatomy, physiology, and biochemistry are the primary causes of psychopathology. Evidence from medical science seems to justify the biophysical "disease" model: infections, genetic errors, obstructions, inflammations, fevers, fatigue, headaches, and so on. Extending this model to psychopathology, these theorists believe that biophysical defects or deficiencies ultimately will be

found for such "surface" symptoms as bizarre behavior, feelings of anguish, or maladaptive interpersonal relations. A comparison of the difference between psychological and biophysical disorders is, they say, that psychological disorders affect the central nervous system, manifesting themselves primarily in behavioral and social symptoms, whereas biophysical disorders affect other organs, manifesting themselves in physical symptoms.<sup>1</sup>

Roger Williams, a distinguished biochemist, argues the biophysical theory's role in each individual's biological makeup in shaping the course of his development. He says:

Consider the fact (I do regard it a fact and not a theory) that every individual person is endowed with a distinctive gastrointestinal tract, a distinctive circulatory system, a distinctive respiratory system, a distinctive endocrine system, a distinctive nervous system, and a morphologically distinctive brain; furthermore that the differences involved in this distinctiveness are never trifling and often are enormous. Can it be that this fact is inconsequential in relation to the problem of personality differences?<sup>2</sup>

Bernice Eiduson has amply documented the argument that a biochemical genetic model may prove useful in organizing psychopathological data. She sees interesting parallels between psychological and genetic dysfunctions and points to a model which combines the two conceptual spheres which will, she says, do away with many theoretical difficulties in psychopathological research.<sup>3</sup>

Bernice and Samuel Eiduson agree that, at whatever point one

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<sup>1</sup>Millon, Theories of Psychopathology, p. 9.

<sup>2</sup>Roger J. Williams, "The Biological Approach to the Study of Personality," Berkeley Conference on Personality Development in Childhood (Berkeley: University of California, 1960), p. 19.

<sup>3</sup>Bernice T. Eiduson, "Biochemistry, Genetics, and the Nature-Nurture Problem," American Journal of Psychiatry 119 (1962):342-50.



arrests the sequential reactions for study, one can no longer--except arbitrarily--point to certain factors as genetic and others as environmental.<sup>1</sup>

Weiss says there is no sharp dichotomy--even prenatally--between geneticists and environmentalists.<sup>2</sup>

Franz J. Kallmann in his paper, "The Genetics of Human Behavior," implicates heredity in a variety of psychological disorders. He admits that variations in these disorders may be produced by environmental conditions, but he is convinced that these are "superficial" influences which are unable to prevent the individual from succumbing to his hereditary defects. He states his view that even schizophrenia is a hereditary disorder.<sup>3</sup>

Eugene Bleuler proposes that the overt psychological features of "schizophrenia" are merely surface expressions of a physiological defect.<sup>4</sup>

William Sheldon has formulated an "operational" classification of psychiatric disorders based on body, build, and temperament.<sup>5</sup>

Paul Meehl offers an intricate and ingenious biophysical

<sup>1</sup>Cited in Eiduson, "Biochemistry, Genetics, and the Nature-Nurture Problem," p.

<sup>2</sup>Millon, Theories of Psychopathology, p. 13.

<sup>3</sup>Franz J. Kallmann, "The Genetics of Human Behavior," American Journal of Psychiatry 113 (1956):495-501.

<sup>4</sup>Eugene P. Bleuler, "The Physiogenic and Psychogenic in Schizophrenia," American Journal of Psychiatry 87 (1930):203-11.

<sup>5</sup>William H. Sheldon, Constitutional Psychiatry, abridged from his book, Varieties of Delinquent Youth (New York: Grune and Stratton, 1949), pp. 14-62.

hypothesis for the probable neurological base of schizophrenia.<sup>1</sup>

Biophysical theorists prefer biophysical methods for treating psychopathology. If the primary source of difficulty exists in the patient's biophysical makeup, it follows that efforts should be made to remedy the defect directly. Though few of these defects have been specified or localized, development of biophysical therapies have not been deterred.<sup>2</sup>

Lothar Kalinowsky and Paul Hoch write that most psychiatric treatments have been discovered empirically and only later were theories developed to explain their action. They describe the merits and theories of the following treatments: pharmacotherapy - effect of drugs; insulin and convulsive treatments - shock treatments; psychosurgery - frontal lobotomy, prefrontal leucotomy.<sup>3</sup>

In the same vein, Harold Himwick has demonstrated the complexity of tracking down the varied and intricate neural and physical reactions to pharmacotherapeutical drugs.<sup>4</sup>

Belief in biophysical theories of psychological disorders has not gone unchallenged. Some, Thomas Szasz, for instance, go so far as to contend that the concept of mental disease itself is merely a myth, founded on the erroneous application of a medical model to psychopathology.<sup>5</sup>

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<sup>1</sup>Paul E. Meehl, "Scizotaxia, Schizotypy, Schizophrenia," American Psychology 17 (1962):827-38.

<sup>2</sup>Millon, Theories of Psychopathology, p. 73.

<sup>3</sup>Lothar Kalinowsky and Paul Hoch, Theories of Somatic Treatment, abridged from Somatic Treatments in Psychiatry (New York: Grune and Stratton, Inc., 1961), chap. 7.

<sup>4</sup>Harold E. Himwick, "Psychopharmacologic Drugs," Science 127 (1958):59-72.

<sup>5</sup>Thomas C. Szasz, "The Myth of Mental Illness," American Psychology 15 (1960):113-18.

Seymour Kety finds biochemical procedures and hypotheses possibly legitimate but ill-conceived and lacking in empirical support.<sup>1</sup>

### Intrapsychic Theories

Advocates of intrapsychic theories give emphasis to early childhood, contending that disorders of adulthood are a direct product of the continued and underlying operation of past events. Knowledge of the past is, for them, indispensable to understanding adult difficulties. The search for these past, unconscious childhood anxieties and defensive maneuvers is the distinguishing feature of the intrapsychic approach.<sup>2</sup>

This approach begins largely with the contributions made by Sigmund Freud whose work is the foundation for all other intrapsychic theories. He tried to span the fields of biophysical and intrapsychic orientations by anchoring many of his concepts in the biological makeup of man. He stressed two central ideas: the role and development of biological instincts and the workings of unconscious processes.<sup>3</sup>

Erich Fromm, whose philosophy appears in chapter IV, is classified as an intrapsychic theorist and student of Freud's psychoanalytical ideas.

Heinz Hartman retains Freud's ideas of biological instincts, but proposes that constructive "ego" instincts exist in man which enable him to develop in a healthy and constructive manner. He contends that

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<sup>1</sup>Seymour S. Kety, "Biochemical Theories of Schizophrenia," Science 129 (1959):1528-32.

<sup>2</sup>Millon, Theories of Psychopathology, p. 139.

<sup>3</sup>Sigmund Freud, The Metapsychology of Instincts, Repression and the Unconscious, from Collected Papers of Sigmund Freud, ed. by Ernest Jones (Basic Books, Inc., 1959).

pathological development occurs when constructive ego instincts fail to develop. He argues that psychoanalysis is not lacking in scientific and theoretical objectivity.<sup>1</sup>

Carl Jung retained Freud's focus on the role of unconscious processes and added the existence of a collective unconscious to represent a hypothetical pattern of inborn dispositions inherited from the past. Failure to find expression for these dispositions was viewed by Jung to be the crux of psychopathology.<sup>2</sup>

Erik Erikson, a major voice in contemporary "ego psychology," suggests that disruptions in the sequence of psychosexual development often lead to pathological problems.<sup>3</sup>

Karen Horney and Erich Fromm, two of the better known neo-Freudians, discuss ingrained adaptive personality patterns: intricate, albeit self-defeating, maneuvers to relieve oneself of learned anguish, humiliation, and insecurity.<sup>4</sup> The task of intrapsychic therapy is to bring these residual anxieties of the past into consciousness where they can be reevaluated and reoriented into a constructive pattern.<sup>5</sup>

Lewis Wolberg and Harry Stack Sullivan adopt this "reconstructive" theory of psychotherapy, applying it in the treatment of all types

<sup>1</sup>Heinz Hartmann, Psychoanalysis as a Scientific Theory, abridged from his book, Psychoanalysis, Scientific Method and Philosophy (New York: New York University Press, 1959), pp. 3-35.

<sup>2</sup>Carl G. Jung, "On the Psychogenesis of Schizophrenia," Journal of Mental Science 85 (1939):993-1011.

<sup>3</sup>Erik H. Erikson, Growth and Crises, abridged from Psychological Issues (New York: International Universities Press, 1959), pp. 54-94.

<sup>4</sup>Karen Horney, "Culture and Neurosis," American Sociological Review 1 (1936):221-30; and Fromm, Man for Himself, pp. 70-88.

<sup>5</sup>Millon, Theories of Psychopathology, p. 212.

of neuroses and, in the instance of Sullivan, even schizophrenia.<sup>1</sup>

B. F. Skinner and N. S. Lehrmann, a behaviorist and an intrapsychic therapist, recognize the lack of an empirical foundation for intrapsychic concepts. They contend that the line of reasoning which connects clinical observations to theory progresses through a series of highly tenuous and obscure steps. Not only the source of data is suspect, but the sequence of reasoning which ties it to the conceptual system seems excessively involved and imprecise.<sup>2</sup>

### Phenomenological Theories

The phenomenological theory stresses that an individual reacts to the world only in terms of how events actually are consciously perceived by the individual. No matter how transformed or unconsciously distorted this perception may be, it is the person's way of perceiving events which determines his behavior. Phenomenologists assume that the verbal statements of the individual accurately reflect his phenomenal reality, that the individual's report reveals the most important influences upon his behavior. The fact that some verbal recollections and feelings are misleading is not reason to dismiss them as useless; they summarize events in terms closest to the individual's experience of these events and often embody knowledge which is not otherwise available.<sup>3</sup>

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<sup>1</sup>Lewis R. Wolberg, Technique of Reconstructive Therapy, abridged from Technique of Psychotherapy (New York: Grune and Stratton, Inc., 1954), pp. 58-63; and Harry Stack Sullivan, "The Modified Psychoanalytic Treatment of Schizophrenia," American Journal of Psychiatry 88 (1931-1932): 519-540.

<sup>2</sup>B. F. Skinner, "Critique of Psychoanalytic Concepts and Theories," Scientific Monthly 19 (1954):300-305; and N. S. Lehrman, "Precision in Psychoanalysis," American Journal of Psychiatry 116 (1960):1097-1103.

<sup>3</sup>Millon, Theories of Psychopathology, p. 243.

Rollo May, the primary exponent of the "existential" phenomenologists in America, has drawn upon his own experiences to illustrate the central phenomenological concepts of anxiety and self to present a convincing application of phenomenological philosophy to the study of mental disorders. He says that there is no such thing as truth or reality for a living human being except as he participates in it, is conscious of it, and has some relationship to it. The more absolutely and completely one formulates the forces or drives, the more one is talking about abstractions and not the existing, living human being.<sup>1</sup>

F. J. J. Buytendijk, an eminent European phenomenologist, argues that in the study of feeling and emotion the personal experience of the patient cannot be overlooked as pertains to the science of psychopathology. He also outlines the philosophical and psychological basis for this view.<sup>2</sup>

Carl Rogers, the major American exponent of "self theory," says that as the individual matures, a portion of his experience becomes differentiated into a conscious perception of the self-as-object. Once this self-concept is established, it influences the perceptions, memories, and thoughts of the individual. If experiences are inconsistent with the self-image, they are ignored or disowned. Rogers details this process of growth and indicates the points at which "breakdown and disorder" arise. He contends that psychopathology occurs when the individual abandons his inherent potentials and feelings and adopts

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<sup>1</sup>Rollo May, Existential Psychology (New York: Random House, Inc., 1960), pp. 16-35.

<sup>2</sup>F. J. J. Buytendijk, The Phenomenological Approach to the Problem of Feelings and Emotions, abridged from Feelings and Emotions (Chicago: McGraw-Hill Book Co., 1950), pp. 127-41.

values that are imposed upon him by others.<sup>1</sup>

Another phenomenologist, Abraham Maslow, proclaims strongly that healthy potential exists within each individual, believing that if a child is encouraged to "actualize" his inherent potentials, he will develop into a mature and well-integrated adult.<sup>2</sup>

Phenomenological theorists are concerned that contemporary man, they say, is trapped in a mechanistic society. Being in such an impersonal society causes feelings of social isolation and a sense of alienation from one's "true" self. Without a sure grasp of self, the individual lacks an identity, and cannot experience what is termed "being in the world." Unable to sense his own inner world, he cannot sense the inner world of others, and without meaningful social relationships, cannot break the vicious circle to expand his experience and develop a sense of identity. Eventually, he may succumb to "nothingness" and disorder.<sup>3</sup>

Arthur Combs believes it is more fruitful to approach an individual's disorders in terms of the patient's personal experiences than in terms of abstract theoretical concepts and psychiatric categories.<sup>4</sup>

A British existential psychiatrist, R. D. Laing, contends that beneath one's sense of social loneliness lies a deep and profound alienation from one's self.<sup>5</sup>

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<sup>1</sup>Carl R. Rogers, A Theory of Personality, vol. 3: Psychology: A Study of a Science (Chicago: McGraw-Hill Book Co., 1959), pp. 221-31.

<sup>2</sup>Abraham H. Maslow, "Defense and Growth," Merrill-Palmer Quarterly 3 (1956):36-47.

<sup>3</sup>Millon, Theories of Psychopathology, p. 278.

<sup>4</sup>Arthur W. Combs, "A Phenomenological Approach to Adjustment Theory," Journal of Abnormal and Social Psychology 44 (1949):29-35.

<sup>5</sup>R. D. Laing, Ontological Insecurity, from The Divided Self (New York: Penguin Books, 1960), Chap. 3.

The goal of therapy, according to these theorists, should not be to understand the causes or to remove the symptoms, but rather to free the patient to develop a constructive and confident image of his self-worth by leading him to appreciate his "true identity" and encouraging him to venture forth to test his personal tastes and values, free of the narrow constraints of a mechanistic society. When the patient is liberated to fulfill himself, he will judge his behavior, not in terms of what others believe, but in terms of what he senses is right for him. As his confidence in his self-worth grows, he will be more able to make decisions and commit himself to actions that correspond to his personal value system.<sup>1</sup>

Ludwig Binswanger and Medard Boss, Swiss psychiatrists, have modified the Freudian therapy to comply with the above philosophy. Influenced by existential philosopher Martin Heidegger, they argue for a new basis for psychotherapy, one founded on the therapist's appreciation of the patient's total personality.<sup>2</sup>

Although phenomenologists are among the most acute observers of the human condition, their formulation of these observations should possibly not be thought of as theory, but as a set of loosely connected observations and notions. Some contend that so discursive a body of work, little concerned with problems of integration, structure, and continuity, lacking in tautness of systematic argument, cannot be viewed

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<sup>1</sup>Millon, Theories of Psychopathology, p. 299.

<sup>2</sup>Ludwig Binswanger, Existential Analysis and Psychotherapy, vol. 1: Progress in Psychotherapy (New York: Grune and Stratton, Inc., 1956); and Medard Boss, "Daseinsanalysis" and Psychotherapy, vol. 2: Progress in Psychotherapy (New York: Grune and Stratton, Inc., 1957).



as a scientific theory at all. Other critics object not to the loose structure but to what the theories propose: the notion that man would be a constructive, rational, and socially conscious being, were he free of the malevolent distortions of society.<sup>1</sup>

M. Brewster Smith and Robert Holt present arguments against the romantic assumptions common to phenomenologists: the idea that exhorting man to live life to the fullest will produce socially beneficial consequences: that one's inherent self-interest will probably not clash with the self-interests of others.<sup>2</sup> Holt specifically states seven main propositions of the romantic point of view and gives logical objections to them.

1. The goal of personology must be understanding, not prediction and control.
2. The proper methods of personology are intuition and empathy, which have no place in natural science.
3. Personology is a subjective discipline as contrasted to objective branches of psychology, being concerned with values and meanings, which cannot be subjected to quantification.
4. The concepts of personology must be individualized, not generalized as are the concepts of natural science.
5. The only kind of analysis allowable in personology is structured, not abstract, while natural science is not concerned with structure.
6. There can be no general laws of personality because of the role of chance and free will in human affairs.
7. General laws are not possible in personology because its subject matter is unique individuals, which have no place in natural science.<sup>3</sup>

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<sup>1</sup>Millon, Theories of Psychopathology, p. 307.

<sup>2</sup>M. Brewster Smith, "The Phenomenological Approach in Personality Theory: Some Critical Remarks," Journal of Abnormal and Social Psychology 45 (1950):516-22; and Robert R. Holt, "The Logic of the Romantic Point of View in Personology," Journal of Personality 30 (1962):377-402.

<sup>3</sup>Holt, "Logic."

### Behavioral Theories

The behavioral approach requires that all concepts and propositions be anchored precisely to measurable properties in the empirical world. If unobservable processes exist they must be defined strictly in terms of observables which indicate their existence. Behavioral theorists take a strong position, stating that pathological behavior develops according to the same laws as those governing normal behavior. Disturbed behavior, they say, differs from normal behavior only in magnitude, frequency, and social adaptiveness, and these behavior patterns possess no other distinguishing features.<sup>1</sup>

B. F. Skinner, a professional analyzer and experimenter with behavior of organisms below the human level, theorized that pathology must be restricted entirely to objective behavioral processes, giving no heed to internal factors such as the unconscious or innate anxiety dispositions, etc. He and his followers say it is unnecessary and misleading to suggest that unobservable emotional states account for pathological behavior.<sup>2</sup>

Leonard Ullmann and Leonard Krasner choose what they refer to as the "psychological model" of psychopathology which discards all reference to hypothetical inner states and offers a theory based solely on terms of stimulation and reinforcement. Reinforcements shape behavior and differences between adaptive and maladaptive behavior results from differences in the reinforcement pattern to which individuals

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<sup>1</sup>Millon, Theories of Psychopathology, p. 323.

<sup>2</sup>B. F. Skinner, What Is Psychotic Behavior? in Theory and Treatment of the Psychoses (Washington, D.C.: Washington University Press, 1956), pp. 77-99.

are exposed.<sup>1</sup>

Behaviorists are minimally concerned with when and what is learned, or with specific events which may be associated with the development of pathological behavior. Their emphasis and distinction lies in proposing a limited number of rigorously derived principles which can account for a wide variety of learned pathological behavior patterns. They focus on the process of learning rather than the content of what is learned.<sup>2</sup>

John Dollard and Neal Miller, Albert Bandura and Richard Walters have presented discussions of how these basic learning principles can be applied to the analysis of pathological behavior.<sup>3</sup>

Jacques Monod, French molecular biologist, 1965 Nobel prize winner for discovering the replication mechanism of genetic material and the manner in which cells synthesize protein, author of Chance and Necessity; Francis Crick, an American biologist who assisted James D. Watson in unraveling the DNA code, author of The Origin of the Genetic Code and Of Molecules and Men; David M. Rorolik, author of The Test-tube Baby Is Coming; Kenneth Clark, author of A Pill for Peace, president of the American Psychological Association in 1971; and Stanley Kubrick, author of A Clockwork Orange--these are representative advocates of the behavioral theory of psychopathology, proclaiming the political and

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<sup>1</sup>Leonard P. Ullmann and Leonard Krasner, "The Psychological Model," Case Studies in Behavior Modification (New York: Holt, Rinehart and Winston, Inc., 1965).

<sup>2</sup>Millon, Theories of Psychopathology, p. 351.

<sup>3</sup>John Dollard and Neal E. Miller, "How Symptoms Are Learned," Personality and Psychotherapy (New York: McGraw-Hill Book Co., 1950); and Albert Bandura and Richard H. Walters, "Social Learning of Dependence Behavior," Social Learning and Personality Development (New York: Holt, Rinehart and Winston, Inc., 1962), pp. 137-48.

social advantages of controlled behavior.

Most behaviorists define pathology as socially maladaptive or deficient behavior. They dislike traditional classification systems because of the constant revision of these systems and the fact that these systems rarely hold up under research analysis. They say that any regularities which might exist in these classification systems are the result of similarities in cultural patterns of conditioning.<sup>1</sup>

Joseph Wolpe, a major behavioral therapist, accepts the traditional schema of syndromes but reconstructs these disorders to make them consistent with behavioral theory.<sup>2</sup>

Frederick Kanfer and George Saslow also attempt to reform the traditional approach into behavioral terminology by outlining problems in current diagnostic systems, functional behavioral-analytic approaches, and methods of data collection for a functional analysis.<sup>3</sup>

Behavioral therapy is made up of the direct application of experimentally derived principles of learning to the treatment of pathological disorders, not by seeking to remove the "underlying" causes, nor by allowing the patient to explore his attitudes and feelings, but by arranging a program of conditioning and extinction in which the behavior patterns he wishes to alter are specified, the environmental elements which have reinforced the maladaptive behavior are eliminated, and a series of new reinforcements are instituted in order to condition new

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<sup>1</sup>Millon, Theories of Psychopathology, p. 366.

<sup>2</sup>Joseph Wolpe, "Etiology of Human Neuroses," Psychotherapy by Reciprocal Inhibition (New York: Stanford University Press, 1958), pp. 83-94.

<sup>3</sup>Frederick H. Kanfer and George Saslow, "Behavioral Analysis: An Alternative to Diagnostic Classification," Archives of General Psychiatry 12 (1965):529-38.

adaptive behaviors.<sup>1</sup>

The British psychologist Hans Eysenck has offered a commentary on the logic and rationale of the theory, etiology, and therapy of the behavioral movement, and Charles Ferster has outlined the procedure involved in the extinction of pathological behavior patterns.<sup>2</sup>

Criticism of behavioral theorists focuses on their practice of borrowing concepts from experimental laboratory research and transferring them to another field, cloaking merger accomplishments with rigorously derived concepts of laboratory research while failing to live up to the faultlessness expected from this type of scientific exactness.<sup>3</sup>

David Rapaport suggests that the scientific sounding terminology of behavioral theorists is no more than a set of flimsy analogies of psychoanalytic theory, offering no new explanatory powers or insight.<sup>4</sup>

Breger and McGaugh note that the "basic" laws of learning are not so basic after all; much dissent exists among learning theorists as to which concepts and laws are "basic." They ask whether laws of learning should be applied to highly complex clinical processes when the existence of these laws in simple situations remains a matter of

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<sup>1</sup>Millon, Theories of Psychopathology, p. 388.

<sup>2</sup>Hans Eysenck, "Learning Theory and Behavior Therapy," Journal of Mental Science 105 (1959):61-75; and Charles Ferster, "Reinforcement and Punishment in the Control of Human Behavior by Social Agencies," Psychiatry Research Reports 10 (1958):101-18.

<sup>3</sup>Millon, Theories of Psychopathology, p. 416

<sup>4</sup>David Rapaport, "A Critique of Dollard and Miller's Personality and Psychotherapy," American Journal of Orthopsychiatry 23 (1953):204-8.

dispute.<sup>1</sup>

### Biblical Theories

Biblical theories are both simple and complex, often being difficult to capture. Historically, advocates of biblical theories of psychopathology generally have assumed that maladaptive behaviors are either the direct result of or somehow connected to the fallen nature of man, specifically the condition or action of sin.

Spokesmen for the biblical theories of behavior are usually elected or appointed church officials, theologians and apologetic writers, evangelists, teachers and counselors, and psychologists and psychiatrists.

The theory that sin is tied in with all human behavior, normative and deviant, is unique to the church.

Tertullian regarded original sin as a hereditary sinful taint or corruption, which did not exclude the presence of some good in man.<sup>2</sup>

Ambrose contended that original sin is a state of inborn corruption to be distinguished from guilt in man.<sup>3</sup>

Augustine argued that the nature of man, both physical and moral, is totally corrupted, so that man cannot do otherwise than sin. Sin is an inherited corruption.<sup>4</sup>

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<sup>1</sup>Louis Breger and James L. McGaugh, "Critique and Reformation of 'Learning-Theory' Approaches to Psychotherapy and Neurosis," Psychological Bulletin 63 (1965):338-58.

<sup>2</sup>L. Berkhof, Systematic Theology (Grand Rapids, Mich.: Wm. B. Erdmans Pub. Co., 1976), p. 244.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

Semi-Pelagianism reacted against the absoluteness of the Augustinian view, admitting that the whole human race is involved in the fall of Adam, that human nature is tainted with hereditary sin, that all men are by nature inclined to evil and not able, apart from the grace of God, to complete any good work, but denied the total depravity of man, the guilt of original sin, and the loss of the freedom of the will. This became the prevalent view during the Middle Ages. After the Reformation, two views, in various shades, have been held in Europe and America, namely, the above Semi-Pelagian view and the Pelagian view, this view denying original sin.<sup>1</sup>

The argument over "original sin," and consequently, behavior, centered then, as it does today, around four terms:

1. Original guilt - guilty because of an intrinsic state of being and guilty because of violation of the law
2. Original pollution - the absence of original righteousness and the presence of positive evil<sup>2</sup>
3. Total depravity - that corruption extends to every part of man's nature in both body and soul and that God does not regard any spiritual good in the sinner but only perversion --not that man is as depraved as he can become, nor that he has no innate knowledge of the will of God, nor that he does not admire virtuous character and actions in others, nor is incapable of disinterest in his relations with his fellowman, nor that every sinner will indulge in every form of sin
4. Total inability - that the sinner cannot do any act, however insignificant, which fundamentally meets with God's approval and answers to the demands of God's holy law, that he cannot change his fundamental preference for sin and self to love for God, nor even make an approach to such a change--not that it is impossible for him to do good in any sense of the word, nor that he has no natural good, civil good, nor external religious good--but that he is unable to do any spiritual good.<sup>3</sup>

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<sup>1</sup>Berkhof, Systematic Theology, p. 245.

<sup>2</sup>Ibid., pp. 245-46.

<sup>3</sup>Ibid., pp. 245-47.

Modern biblical theorists have been catapulted into the extremely controversial position of clarifying, collaborating, challenging, criticizing, and coordinating theology, psychology, philosophy, and ethics. Most current articles deal with these literary, argumentative functions while the crucial task of specifying biblical views of behavior and therapy are undertaken by persons other than behavioral specialists.

Some biblical theorists contend that all behavior can be modified, changed, even erased through the spiritual processes of prayer and faith. Oral Roberts and the late Kathryn Kuhlman are representative of this general view. Money management, prosperity, greed, headaches, alcoholism, cancer, hatred, happiness, property value, personal safety, and anxiety can be equally handled via the prayer-faith method.<sup>1</sup>

Paul Tournier, a Swiss psychologist, howbeit with no academic qualifications in this field, takes great care to emphasize that man belongs to both the natural world and the supernatural world but that he does not have two lives, neither does he have two parts. He is one being who belongs to two worlds simultaneously.<sup>2</sup>

Tournier believes the Bible describes people who actually lived and events that really happened, that it shows a realistic view of life, rich in its content, and relevant to the needs of men. It is a book which gives us guidance and tells us both what God is like and

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<sup>1</sup>Oral Roberts, Miracle of Seed-Faith (Old Tappan, N.J.: Fleming H. Revell Co., 1970), and Kathryn Kuhlman, I Believe in Miracles (Old Tappan, N.J.: Fleming H. Revel Co., 1972).

<sup>2</sup>Gary Collins, The Christian Psychology of Paul Tournier (Grand Rapids, Mich.: Baker Book House, 1973).



what He expects of his creatures.<sup>1</sup>

He believes God also speaks through nature, history, the minute details of our lives, dreams, the doctrines of the church, and the person of Jesus Christ. Tournier says that when revealed messages disagree it is because the devil is also trying to inspire us.<sup>2</sup>

In the light of the Bible, Tournier writes:

Our life is seen as a gift from God, an incomparable treasure entrusted by him to us, a talent which we must put to use and protect, so that it may bear fruit. To let ourselves be crushed, to allow the aspirations which God has put in our hearts to be stifled, to keep our convictions to ourselves, to abdicate our own personality, to allow someone else to substitute his tastes, his will, and his ideas for ours--that would be to bury our talent in the ground. . . . That would be to disobey God.<sup>3</sup>

Dr. Bruce Narramore, an American psychologist, former superintendent of schools in Los Angeles, California, describes the role of biblical principles applied to the psychological development of children. He argues that children formulate their perspectives about God by observing parental behavior, perspectives which may or may not correspond with actual biblical theory, but which, nevertheless, are significant in shaping consequent behaviors.<sup>4</sup>

Prominent evangelists such as Billy Graham and Leighton Ford teach that repentance and faith in Christ resolve the problem of being a sinner and behaving sinfully.<sup>5</sup>

Catholics, Lutherans, and others of orthodox views emphasize

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<sup>1</sup>Collins, Tournier, p. 81.

<sup>2</sup>Ibid., p. 83.

<sup>3</sup>Ibid., pp. 86-87.

<sup>4</sup>Bruce Narramore, An Ounce of Prevention (Grand Rapids, Mich.: Zondervan Publishing House, 1974).

<sup>5</sup>Billy Graham, Angels: God's Secret Agents (Garden City, N.Y.: Doubleday and Company, Inc., 1975).

some form of ceremony such as mass, confession, baptism, and/or communion as the means of removing guilt caused by sinful behavior and stimulating one to refrain from sinful activity.

Another view, characterized by the phrase "the rain falls on the just and the unjust," holds that behavior problems are common to all men and that no religious practice or affiliation exempts any person from any particular set of problems. These theorists accept the Christian doctrines of salvation through Christ but contend from there on each person is part of the natural world and subject to its imperfections.

Francis Schaeffer, Norman Geisler, Richard Bube, Bernard Ramm, and C. S. Lewis are representative of those who attempt a scholarly, logical, historical, and scientific interpretation of the nature of man's behavior. They take an apologetic view of history and the Bible and present ethical, philosophical, scientific, and logical views of God's absolute love, the role of this love in man's moral development, and space and time evidences for creation, the authenticity of man's relationship to God, and the imperfect condition of the world.<sup>1</sup>

Therapy for most biblical psychologists begins and ends with the Bible's illuminations. W. Brandt, American psychologist and lecturer, looks for solutions to marital and family living problems from the teachings of Paul the Apostle and other biblical writers.

Norman Geisler points out the Christian ethic of love as the

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<sup>1</sup>Francis A. Schaeffer, Back to Freedom and Dignity (Downers Grove, Ill.: Inter-Varsity Press, 1972); Norman L. Geisler, The Christian Ethic of Love (Grand Rapids, Mich.: Zondervan Publishing House, 1975); Bernard Ramm, The Christian View of Science and Scripture (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1956); C. S. Lewis, The Abolition of Man (New York: Macmillan Co., 1968).

only absolute from which individuals should draw conclusions pertaining to behavior.<sup>1</sup>

L. Charles Carr's therapeutical methods include, beside those necessary humanitarian rapport techniques of listening, comforting, and encouraging, topics such as God's wrath and the biblical basis for forgiveness in Christ, forgiveness and divine love. He says therapy must provide an environment in which inappropriate parental introjects are modified via the incorporation of a healthier emotional basis for personality structure. In this context he uses germane biblical passages as a therapeutic technique to modify the client's inaccurate perception of God based on projections emanating from a faulty emotional substructure. God must be portrayed as a person characterized primarily by love, who does not need to be controlled through alienation, a person worthy of our trust due to His basic nature as the (agape) Father.<sup>2</sup>

The need to "divide and conquer" and to be omnipotent must be modified through the primary thrust of the passage, "God loved us" through the extension of His love to man in Christ. There must be for the client a recognition of Christ as the satisfaction of God's wrath for all who believe in Him. Exposure to an environment of therapeutic acceptance which recognizes the primary import of divine acceptance may offer the client security to risk the abandonment of a faulty security system which sabotages potentially meaningful relationships with self, others, and God.<sup>3</sup>

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<sup>1</sup>Geisler, Christian Ethic of Love.

<sup>2</sup>Charles L. Carr, "A Case for Christian Psychotherapy," Journal of Psychology and Theology 3 (Spring 1975):99-103.

<sup>3</sup>Ibid.

Criticisms of the biblical theory of behavior focuses on two points: that the Bible is not the inspired word of God and that the persons and claims made by this view are charismatic in nature.

Persons who have disavowed the Bible as having any supernatural inspiration to clarify the nature of man and his behavior are multitudinous; Nietzsche, Marx, Camus, Sartre, Heidegger, Tillich, Altizer, Russell, Freud, Fromm, Adler, Jung, James, Skinner are a few. They discount the rationality of any divine intervention in history, specifically in the human situation. They assume, in effect, that the Bible cannot be shown to be true, therefore, it is not true.

Those who discount biblical theory because of its charismatic flavor point out the number of persons who do not realize changes in behavior and living conditions as a result of the "prayer-faith" therapy. This specific criticism comes also from within the ranks of biblical therapists, although not to the point of renouncing the Bible's status as an authority on the human condition.

Madalyn Murray O'Hair is one who debates the "defectiveness of biblical teachings" because of supposedly superficial, unrealistic and charismatic claims. In a confrontation with Norman Geisler's scholarly approach to the feasibility of the Bible's inerrancy, O'Hair's charismatic criticisms appeared unequally matched against scientific methodology, O'Hair withdrawing during the debate. But the criticisms O'Hair proposes against the charismatic and "existential" claims of biblical theorists have nevertheless gained wide support.

Harry Piersma, a clinical psychologist, describes a phenomenon among biblical therapists. He says there is a strong tendency for Christian psychologists to "submerge" their witness, tending not to

verbalize their biblical adherence in a secular clinical environment, thus allowing other theories to assume a degree of familiarity and superiority without input from biblical theorists. He believes also that many Christian therapists choose biblical oriented mental health agencies for their work setting, confronting for the most part patients and other psychologists who are not adverse to biblical teachings.<sup>1</sup>

Some critics who are biblical in name but who discount Scriptures' claim to divine revelation, referring to it as a good, moral code, say the principal religious techniques of changing behavior are the solitary human experiences of prayer and meditation. These experiences are primarily instruments of self-change, deliberate efforts to think something different in the heart and by so thinking change oneself.<sup>2</sup>

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<sup>1</sup>Harry Piersma, "Christianity and Psychology," Journal of American Scientific Affiliation 28 (September 1976):97-100.

<sup>2</sup>Dan Stevenson, "Assumptions of Religion and Psychiatry," Pastoral Psychology 20 (July 1969):41-50.

### CHAPTER III

#### BIOGRAPHICAL SKETCHES OF FREUD, BLEULER, ROGERS, SKINNER, AND CHRIST

Today educators are continually sorting through information, attempting to classify and categorize it in terms of each one's experience, needs, common sense, the needs of others, the reliability of the one who has spoken, and so on. Teachers place faith in scholarly credentials, scientific methods, practical authority: the applicability of information.

In the process of authenticating what a person proposes to call his own, one reserves the right to question the source of information, to establish the philosophical background, scholarly credentials, and claims proposed by any behavioral theorist.

In this chapter the writer examined the credentials, claims, and personal life of five prominent behavioral specialists who represent the "source" for many persons involved in modifying human behavior.

#### Sigmund Freud

Freud was born at Freiberg, Moravia (now in Czechoslovakia), on May 6, 1856, to middle-class Jewish parents. When he was three years old, his family moved to Vienna, Switzerland. His father, Jacob Freud, a wool merchant with two sons by a first marriage, married for the second time. The two older sons emigrated to Manchester, England, instead of Vienna. Sigmund was the eldest child of the second marriage,

followed by two brothers and five sisters. His early years were passed in extreme poverty.<sup>1</sup>

Freud, as a youth, felt the need to curb his general philosophic and humanitarian interests by a strict scientific discipline.<sup>2</sup> "It was hearing Goethe's beautiful essay on nature read aloud at a popular lecture just before I left school that decided me to become a medical student," he said.<sup>3</sup> Therefore, he entered the medical faculty of the University of Vienna in 1873, supported financially by a Jewish philanthropic society.<sup>4</sup>

In medical school he studied with the eminent physiologist Ernst von Brücke.<sup>5</sup> His first paper described a brilliant piece of research which demonstrated that the spinal ganglion cells of lower animals are identified with those of higher animals, a view previously disputed but now a useful contribution to the theory of evolution.<sup>6</sup>

Although Freud shortly afterward described the structure of nerve cells and thus laid the foundation of the neuron theory, the basis of modern neurology, he realized he had no aptitude for mathematical or physical science, so he chose to work always in histology.<sup>7</sup>

Freud received his Doctor of Medicine degree from the University of Vienna in 1881 and became interested in scientific research.<sup>7</sup> Then,

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<sup>1</sup>Encyclopedia Americana, 1975 ed., s.v., "Sigmund Freud."

<sup>2</sup>Ibid.

<sup>3</sup>World Book Encyclopedia, 1975 ed., s.v., "Sigmund Freud."

<sup>4</sup>Encyclopedia Americana.

<sup>5</sup>Encyclopedia International, 1976 ed., s.v., "Sigmund Freud."

<sup>6</sup>Encyclopedia Americana.

<sup>7</sup>Merit Students Encyclopedia, 1976 ed., s.v., "Sigmund Freud."

during the period of training at the General Hospital in Vienna, Freud changed to the study of psychiatry under Theodor H. Meynert. It was here that Freud conducted comprehensive studies on cocaine-- this brought the drug to the notice of the medical profession. He discovered its anesthetic properties and suggested to some ophthalmological friends, one of whom was Carl Kaller, that it might be of use when applied to the eye.<sup>1</sup>

In 1885-1886 he studied in Paris with the famous neurologist, Jean-Martin Charcot. He also worked in Vienna from 1882 to 1895 in neurological therapy with Josef Breuer, an outstanding doctor who had devised a new technique in the use of hypnosis or neurotic patients.<sup>2</sup>

In the first decade of the twentieth century he began to attract many followers. These included such distinguished psychologists as Alfred Adler, Eugene Bleuler, Carl Jung, Hanns Sachs, Otto Rank, Sandor Ferenczi, and Ernest Jones. Public recognition by American scientists came when Freud and Jung made a brief trip in 1909 to the United States where they gave a now-famous series of lectures on psychoanalysis at Clark University in Worcester, Massachusetts.<sup>3</sup>

Dissension among Freud and his best friends, Adler and Jung, broke out in 1911 and 1914 and these two men formed their own schools of psychoanalysis.<sup>4</sup>

Freud was a professor of neuropathology at the University of

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<sup>1</sup>Encyclopedia Americana.

<sup>2</sup>Merit Students Encyclopedia

<sup>3</sup>Ibid.

<sup>4</sup>Encyclopedia International.



Vienna from 1902 to 1938.<sup>1</sup> However, anti-Semitism in Austrian universities and the practical necessity of supporting a family led Freud into private practice over an academic career.<sup>2</sup>

Freud used hypnotism with hysterical patients, and Breuer's cathartic method, finally abandoning the use of hypnosis for the method of "free association"--devising this was one of the two great deeds of Freud's life, the other being his "self-analysis" which followed two years later. He dealt with the puzzling problems of dream life, the unconscious, and the conscious. He described conflicts between parent and child believed to be based on sexual and hostile motives.<sup>3</sup>

In contrast to his scientific life, in which his ideas were violently opposed by many other scientists, Freud's domestic life was quiet and uneventful. Only one of his six children, Anna, became a psychoanalyst.<sup>4</sup>

The Freud family lived in a flat at 19 Bergstrasse, Vienna, for 47 years. Freud had his consulting rooms in the same buildings. That his main interest outside of his family and work was archeology was evidenced by the fact that his rooms were full--one might say cluttered--with his collections of antiquities, particularly from Greece and Egypt.<sup>5</sup> Freud also made numerous trips to Italy in pursuit of this interest.<sup>6</sup>

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<sup>1</sup>Merit Students Encyclopedia.

<sup>2</sup>Encyclopedia International.

<sup>3</sup>Encyclopedia Americana.

<sup>4</sup>Encyclopedia International.

<sup>5</sup>Encyclopedia Americana.

<sup>6</sup>Encyclopedia International.

Freud was a highly cultivated man, a classical scholar and well read in the great literature of his own and several other countries. He had a profound knowledge of Greek mythology, allusions to which were constantly on his lips and widely interspersed throughout his writings. His literary ability was such as to make him recognized as a master of German prose.<sup>1</sup>

He generally spent three to four weeks in Italy each year studying masterpieces in sculpture. He would be accompanied by his brother or a friend; his wife usually preferred to remain home with the children. Before each journey to Italy, some six weeks' holiday was spent with the family in a quiet mountain resort. Freud was unusually fond of children and loved their company. His marriage to Martha Bernays, daughter of a distinguished Jewish family in Hamburg, produced six children and unalloyed happiness.<sup>2</sup>

After the Nazi takeover in Austria he realized his dangerous position--the Nazis had banned and burned his books in a public demonstration. Although his home was searched and later seized, and his daughter and son interrogated by the Gestapo, Freud and his family were finally allowed to leave Austria in safety, aided by the efforts of Princess Marie Bonaparte, William Bullitt, the American ambassador to France, and others.<sup>3</sup>

The Nazi persecution and the public bonfire in Berlin turned Freud's thoughts to the problem of the nature and origin of Judaism, a theme that engrossed him for most of the last five years of his

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<sup>1</sup>Encyclopedia Americana.

<sup>2</sup>Ibid.

<sup>3</sup>Encyclopedia International.

life. He kept writing and rewriting a book called Moses and Monotheism, which there was no opportunity to publish under the authoritarian Catholic regime in Vienna. The book was published in English during the last months of his life and because of his views of Moses being an Egyptian, foisting the idea of one God upon the Hebrew slaves, Freud became unpopular in Jewish circles where he had previously been revered as a great Jew.<sup>1</sup>

His last home was in Maresfield Gardens in London where he died from cancer, after thirty-three operations and much suffering during his life. He died in 1939 at age 83.<sup>2</sup>

His books include:

Studies in Hysteria

The Interpretation of Dreams

The Psychopathology of Everyday Life

Jokes and Their Relation to the Unconscious

Three Essays on the Theory of Sexuality

The History of the Psychoanalytic Movement

Totem and Taboo

Thoughts for the Times on War and Death

Beyond the Pleasure Principle

The Ego and the Id

Group Psychology and the Analysis of the Ego

Inhibitions, Symptoms and Anxiety

The Future of an Illusion

Civilization and Its Discontents<sup>3</sup>

### Eugene Bleuler

Eugene Bleuler was born April 30, 1857, in Zollikon, Switzerland. He died in Zurich, July 15, 1939. He was one of the most influential psychiatrists of his time, differentiating several forms of

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<sup>1</sup>Encyclopedia Americana.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

mental illness classified as schizophrenia, a term he introduced.<sup>1</sup> He argued that the illness that until that time had been called dementia praecox was not actually characterized by dementia, meaning diminished mind. He preferred the term "schizophrenia," meaning a splitting of the mind, because he considered that the chief symptoms of the disorder were a lack of coherence in thought processes, a blunting of the emotions, and an orientation inward and away from reality.<sup>2</sup>

During his many years of clinical work, Bleuler became convinced that schizophrenia, previously regarded as a single disease, was, in fact, a group of psychiatric reactions. He proposed that all patients demonstrating schizophrenic symptoms were not incurable. His meticulous accounts of the symptomatology of schizophrenia represent a milestone in the annals of psychiatry.<sup>3</sup> Largely as a result of his views, psychologists and psychiatrists place great emphasis on the early pathological experiences of persons who later become schizophrenic.<sup>4</sup> In his psychological-humanistic approach to therapy, he anticipated modern psychiatric trends.<sup>5</sup>

Bleuler spent much time between 1885 and 1897 at the mental hospital in Rheinau, Switzerland, studying patients and trying to understand the meaning of their symptoms. From 1898 to 1927 he was professor of psychiatry at the University of Zurich and director of the Burghölzli Clinic. In 1906 he and his assistant, Carl Jung,

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<sup>1</sup>Encyclopedia Britannica, 1974 ed., s.v., "Eugene Bleuler."

<sup>2</sup>Merit Students Encyclopedia, s.v., "Eugene Bleuler."

<sup>3</sup>Encyclopedia Americana, s.v., "Eugene Bleuler."

<sup>4</sup>Merit Students Encyclopedia.

<sup>5</sup>Encyclopedia Britannica.

became interested in the ideas of Sigmund Freud, the founder of psychoanalysis. Together with Freud and Jung, Bleuler founded in 1910 the International Psychoanalytic Association, an important organization in the spread of psychoanalytic doctrines.<sup>1</sup> He later broke with Freud on the grounds that Freud's position was doctrinaire and inimical to the best interest of scientific investigation.<sup>2</sup>

Bleuler regarded the mental processes of deranged persons as fundamentally similar to those of normal persons, and he suggested that schizophrenics are not "simply demented, but merely demented with respect to certain questions, at certain times, and in response to certain complexes." He also stressed the importance of distinguishing primary symptoms of the disease process from resulting secondary symptoms.<sup>3</sup>

Eugene Bleuler described autism as withdrawal from reality and showed its role in the development of paranoia, a condition characterized by the presence of delusions and, possibly, hallucinations. He described ambivalence as the coexistence of mutually exclusive contradictions within the psyche. He also suggested that the disproportion between lofty aims and modest abilities of a patient leads to excessive activity accompanied by many mistakes, failure, and the developments of delusions.<sup>4</sup>

He pioneered in the development of psychoanalysis and occupational therapy and in the scientific study of alcoholism.<sup>5</sup> Bleuler's

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<sup>1</sup>Merit Students Encyclopedia.

<sup>2</sup>Encyclopedia Britannica.

<sup>3</sup>Ibid,

<sup>4</sup>Ibid.

<sup>5</sup>Encyclopedia International.

major work, Dementia Praecox or the Group of Schizophrenias, is considered a classic in psychiatry.<sup>1</sup>

His books include:

Affectivity, Suggestibility, and Paranoia  
The Textbook of Psychiatry  
Autistic and Undisciplined Thought  
in Medicine and Its Control<sup>2</sup>

### Carl Rogers

Carl Ransom Rogers, the fourth of six children of Walter and Julia (Cushing) Rogers, was born in Oak Park, Illinois, on January 8, 1902. Raised in an affectionate but strict religious atmosphere, in which the value of hard work was continually stressed, Carl Rogers was a solitary boy who spent most of his spare time reading. When Carl was twelve, his father, a prosperous businessman, bought a farm, which he operated scientifically and which became the family's home. The boy had access to many books on scientific agriculture, and he gleaned from them "a knowledge of and a respect for the methods of science in a field of practical endeavor."

Rogers enrolled at the University of Wisconsin with the intention of majoring in agriculture, but after attending "some emotionally charged student religious conferences," he decided to enter the Protestant ministry. He changed his major to history, believing this would better prepare him for his calling. In his junior year he was one of a dozen American students chosen to take part in the World Student

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<sup>1</sup>Merit Students Encyclopedia.

<sup>2</sup>Encyclopedia Britannica.

Christian Federation Conference held in China in 1922. His six-month visit to the Orient "forced him to stretch his thinking, to realize that sincere and honest people could believe in very divergent religious doctrines. In major ways he for the first time became emancipated from the religious thinking of his parents." (From "This is Me," which appears in his book, On Becoming a Person).

He graduated from the University of Wisconsin in 1924 with a Bachelor of Arts degree. From there he entered Union Theological Seminary, one of the most liberal seminaries in the United States at the time. He was one of a group of students who obtained permission to set up and attend, for credit, an independent seminar in which they could explore their own religious doubts and questions.

This seminar was deeply satisfying and clarifying. It moved me a long way toward a philosophy of life which was my own. The majority of the members . . . in thinking their way through questions they had raised, thought themselves right out of religious work. I was one. I felt that questions as to the meaning of life and the possibility of the . . . improvement of life for individuals would probably always interest me, but I could not work in a field where I would be required to believe in some specified religious doctrine." (From "This is Me")

Next he took courses in psychology and psychiatry at Columbia University Teachers College. Child guidance attracted him and he gradually came to consider himself a clinical psychologist.

In 1928 Rogers, with a Master of Arts and a Doctor of Philosophy degree from Columbia, where he was influenced by John Dewey and Otto Rank, became a psychologist at the child study department of the Society for the Prevention of Cruelty to Children in Rochester, New York. Here he came to question the validity of certain authoritative teachings on effective clinical techniques. In particular, he rejected any approach that called for the use of preconceived categories

in interpreting individual clients' problems.

I was moving away from any approach which was coercive or pushing in clinical relationships because such approaches were never more than superficially effective. . . . It began to occur to me that unless I had a need to demonstrate my own cleverness and learning, I would do better to rely upon the client for the direction of movement in the therapeutic process.

At first Rogers was not regarded as a clinical psychologist but as a social worker and educator, alienated from the prevailing school of experimental psychologists who worked with rats. Somewhat taken aback at the vehement criticism his theories drew from some quarters, he nevertheless continued to set forth his client centered approach to therapy. "We see therapy as an experience, not in intellectual terms. We treat the client as a person, not as an object to be manipulated and directed." Rogers has also noted that certain attitudes of the therapist, rather than techniques per se, result in favorable personality changes in the client.

Carl Rogers married artist Helen Martha Elliott, a childhood friend. They had two children. Rogers and his wife occasionally spend time in isolated spots in Mexico and the Caribbean where he enjoys painting, swimming, snorkeling, and taking colored photographs. "In these spots," he has written, "where no more than two to four hours a day goes for professional work, I have made most of whatever advances I have made in the last few years."

Books by Carl Rogers include:

On Becoming a Person  
Measuring Personality Adjustment in Children  
The Clinical Treatment of the Problem Child  
Counseling and Psychotherapy  
Counseling with Returned Servicemen  
Psychotherapy and Personality Change  
Client-Centered Therapy<sup>1</sup>

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<sup>1</sup>"Rogers, Carl R(anson)," Current Biography Yearbook, 1962 (New York: H. W. Wilson Company, 1962), pp. 357-59.



On Encounter Groups  
Becoming Partners: Marriage and Its Alternatives<sup>2</sup>

Burrhus Frederic Skinner

B. F. Skinner was born on March 20, 1904, in Susquehanna, Pennsylvania to William Arthur Skinner, a lawyer, and Grace (Burrhus) Skinner. He received local education prior to attending Hamilton College in Clinton, New York. There he majored in English literature, took Greek, French, public speaking, and Roman and Greek art. In his senior year he sent some short stories to Robert Frost who encouraged him, by his response, to attempt a writing career. So Skinner tried writing fiction in Scranton and Greenwich Village where he discovered the unhappy fact that he had nothing to say, and went on to graduate study in psychology, hoping to remedy that shortcoming.

At Hamilton, Skinner was influenced by reading Pavlov's Conditioned Reflexes and Bertrand Russell's articles on behaviorism. He also found himself attracted to the ideas of John B. Watson. Then, proceeding to Harvard, Skinner received his Master of Arts degree in 1930 and his Doctor of Philosophy degree in 1931 and stayed on to do research in experimental psychology. Following this, he went to the University of Minnesota where he taught from 1936 to 1945.

His research for the Office of Scientific Research and Development during World War II involved training pigeons to pilot such missiles as bombs or torpedoes. Skinner recalled that the research began as a crackpot idea but it worked its way up to respectability. The research never materialized into practice but Skinner urged his

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<sup>1</sup>Merit Student Encyclopedia.

colleagues not to shun such unlikely schemes.

Skinner did most of his work with pigeons because of their docility and good color vision, and also because their behavior can be studied over a span of many years.

From 1945 to 1948 Skinner taught at the University of Indiana. During these years he caught the public's attention with a mechanical baby-tender, or Air-Crib, that he had devised for his second child. It was designed to provide an optimum environment for a growing baby, who could sleep or play in it without the benefit of blankets or clothing. His daughter spent most of her first two years in such a box.

In 1948, Skinner returned to Harvard as the William James Lecturer. While there he developed the Skinner box, a type of mechanism for observing and measuring changes in animal behavior, enabling him to train laboratory animals to perform subtle and complex actions never before achieved by members of their species. Pharmaceutical researchers use the Skinner box to observe exactly how an animal's behavior is modified by a new drug.<sup>1</sup>

Skinner argued that human beings can be educated in a similar manner as animals. He developed a teaching machine and a system of programmed instruction that used the reward principle and broke the learning process down into small steps. At the end of each step the student learned whether his response was correct, which constituted a form of reward. The Skinner programmed-instruction system greatly

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<sup>1</sup>"Skinner, B.F.," Current Biography Yearbook, 1964 (New York: H. W. Wilson Company, 1964), p. 421.

influenced educational theory and was followed by many other systems.<sup>1</sup>

Some observers credit him with having started a revolution in "the technology of education." This revolution he sees as one more proof of his contention that "no one knows what the human organism is capable of because no one has yet constructed the environment that will push human achievement to its limits."<sup>2</sup>

Skinner is known primarily for his concept that the learning process is basically a matter of stimulus and reward, or "reinforced," response (contingency behavior: operant conditioning).<sup>3</sup> In his book Beyond Freedom and Dignity,<sup>4</sup> Skinner argues that through a system of rewards--"positive reinforcement"--a sufficient "repertoire" of beneficial behavior can be developed "to build a world in which people are naturally good."<sup>5</sup>

On November 1, 1936, Skinner married Yvonne Blue. They had two daughters, Julie and Deborah. Skinner was five feet ten inches tall, weighed 155 pounds, and had blue eyes and graying brown hair.

Harper's Magazine (April 1963) described Skinner as "a slender, restless man, with finely-cut features and a noble expanse of forehead," who although amiable enough in public, can exhibit a prickly personality at closer range. His favorite recreations are listening to music on his high-fidelity system and filling his hundreds of daybooks or note-

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<sup>1</sup>Merit Student Encyclopedia, 1977 ed., s.v., "Skinner, B. F."

<sup>2</sup>Current Biography Yearbook, 1964, p. 422.

<sup>3</sup>Encyclopedia Americana, 1976 ed., s.v., "Skinner, B. F."

<sup>4</sup>The writer was told by Professor of psychology, Farnsworth, of Trinity College, Deerfield, Illinois, that Skinner wrote the book Beyond Freedom and Dignity in response to C. S. Lewis's book, The Abolition of Man.

<sup>5</sup>Encyclopedia International, 1976 ed., s.v., "Skinner, B. F."

books with his personal observations and speculations. His concern for language shows up even in his technical writing, which is noted for its vigor and freedom from jargon.<sup>1</sup>

B. F. Skinner is known for speaking up bluntly in defense of his own views against those of his critics, and the more extreme implications of his theories and techniques have earned him the reputation of being "the last of the Utopians." Spencer Klaw pointed out that Walden Two would be the last place for a "cranky, stubborn, inventive iconoclast like Skinner."<sup>2</sup>

Skinner's books include:

Walden Two  
Behavior of Organisms  
Science and Human Behavior  
Verbal Behavior  
Beyond Freedom and Dignity  
Cumulative Record  
Schedules of Reinforcement<sup>3</sup>

### Jesus Christ

Jesus Christ, also called Jesus of Nazareth, was born around 7-6 B.C., or at least before the death of Herod the Great, at the time of a census when Quirinius was governor of Syria. His birthplace was Bethlehem, the city of David, but he grew up in Nazareth. Matthew and Luke, writers in the first half of the first century A.D., agree that Jesus' birth was wholly supernatural. His mother, Mary, was reportedly a virgin, and Joseph was her husband to be. Matthew says he (Christ) was "conceived by the Holy Spirit and born of the Virgin Mary." For Matthew this was the fulfillment of a prophesy found in Isaiah 7:14 -

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<sup>1</sup>Current Biography Yearbook, 1964, p. 423.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

"Therefore the Lord Himself will give you a sign: Behold a virgin will be with child and bear a son, and she will call His name Immanuel, God is with us." Luke expresses the doctrine of the virgin birth in the words, "since I have no husband"--literally, "since I know not a man."<sup>1</sup>

His infancy was spent in Egypt where Joseph and Mary took refuge from the jealousy of Herod which was ignited by inquiries from three prominent "magi" who asked for directions to the scene of Christ's birth, saying they had seen his star in the east and had come to worship him. Consequently, King Herod the Great had all male Jewish children two years old and under slaughtered.

After the death of Herod, Jesus grew to maturity in Nazareth, a hill town in Galilee. The only recorded incident of his boyhood and youth is given by Luke. He tells of a visit to Jerusalem during the feast of the Passover when Jesus was 12 years old. His family missed him on the trip back to Nazareth; on returning to Jerusalem they found him in the temple listening to the teachers and amazing them with his questions and answers. Much of Jesus' hidden years can be gleaned from the records of his public career, his knowledge of Jewish customs, reverence for the Temple and Jerusalem, familiarity with Hebrew and Aramaic.<sup>1</sup>

But he probably grew up with his four brothers, or cousins--their relationship to Jesus is sometimes disputed--following the carpentry trade of his father. Luke says only that "the Child continued to grow and become strong, increasing in wisdom; and the grace of God

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<sup>1</sup>Encyclopedia International, 1976 ed., s.v., "Jesus Christ."

was upon Him."<sup>1</sup>

When Jesus was approximately thirty years old, his cousin, John the Baptist, went to the wilderness of Judea, proclaiming the advent of the kingdom of God and calling the people to repentance. Jesus, along with others, was baptized, although John protested that Jesus should baptize him. It is reported that the Spirit of God descended as a dove from heaven, coming upon Jesus, and a voice out of the heavens said, "This is My son, the Beloved, in whom I am well pleased."<sup>2</sup>

Immediately following this event Jesus went into a desert place where he was tempted by Satan for 40 days. The temptations--three are recorded--were specifically for Christ to throw himself down from the pinnacle of the temple, to worship Satan, and to turn stones into bread. Christ successfully withstood the temptations and when the devil left, angels came and ministered to him.<sup>3</sup>

The temptations marked the point where Christ began a public ministry, this ministry lasting three years. Jesus' teachings centered on his announcement of the kingdom of God which he declared was at hand. Jesus carried out most of His ministry in Galilee. But he also visited Samaria, Jerusalem, and areas north of Galilee. He taught that he had power to forgive sins and treated Gentiles, Jews, men, women, servants and rulers with kindness. The teachers of Galilee did not trust Jesus, because he did not avoid sinners. They also feared him because he seemed to change accepted practices and accused them of corrupting the Ten

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<sup>1</sup>Luke 2:40.

<sup>2</sup>Matt. 3:17.

<sup>3</sup>Encyclopedia Americana, 1975 ed., s.v. "Jesus Christ."

Commandments by their burdensome teachings. The Gospels tell of 36 miracles that Jesus performed, none of them for his own benefit. His miracles proved his authority to his disciples, the twelve chosen, and attracted many converts.<sup>1</sup>

The last few months of Jesus' life were spent in preparing for the entry into Jerusalem, Christ telling his disciples that he must die there, and encouraging them---preparing them for the coming events. When Jesus finally arrived at Jerusalem he rode in on a donkey, the people hailing and cheering him. The Jewish priests and rulers thereafter sought to take Christ's life and the record tells of the manner in which they persuaded the Roman government to participate along with the Jewish court, the Sanhedrin, in the final crucifixion of Christ.<sup>2</sup>

Joseph of Arimathea and Nicodemus appear to be the persons responsible for Christ's burial. The Sanhedrin asked that a Roman guard be placed by the entry to the tomb. The Gospels (Matthew, Mark, Luke, and John) tell how Mary Magdalene went to Jesus' tomb on Sunday morning and found the stone rolled away and the tomb empty, the grave clothes in place. No valid explanation for the empty tomb has ever been suggested except the biblical statement, "He is not here; for He is risen."<sup>3</sup>

Christ appeared to Mary and Mary Magdalene and the Disciples, over 500 people in all,<sup>4</sup> providing proof of his resurrection and his new body. For 40 days he ministered to his own and then he appeared

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<sup>1</sup>Merit Student Encyclopedia, 1976 ed., s.v. "Jesus Christ."

<sup>2</sup>Encyclopedia Britannica, 1974 ed., s.v. "Jesus Christ."

<sup>3</sup>Matt. 28:6.

<sup>4</sup>I Cor. 15:5-8.

on the Mount of Olives in Jerusalem. Mark, Luke, and Acts record that Jesus was taken up and received into heaven and two men in white appeared, saying that just as Jesus had gone to heaven, he would come again.

The teachings of Jesus were closely connected with the Old Testament. His preaching was chiefly directed to the Jewish people. He accepted the Old Testament as divine revelation and said that He had not come to destroy the law but to fulfill it. He taught that he was the object of Old Testament prophecy, and he claimed to be the Messiah.

Certain of his teachings were distinctive. He invariably presented God as Father, whose power, love, authority, and forgiveness were extended to all men. In the field of ethics Jesus taught that righteousness is not external and that it cannot be attained by observance of the letter of outward commandments. The things that defile a man come from within, and the condition of the heart is of supreme importance.

The subjects of his teaching were wide and varied: marriage, divorce, borrowing, lending, prayer, forgiveness of enemies, payment of taxes, use of money. All of the ethical emphasis was founded on man's relation to God.<sup>1</sup>

The teaching of Jesus concerning Himself is unique. At the age of 12 he manifested a consciousness of his obligation to God as his Father. He commended Peter for acknowledging him as Christ, the Son of the living God. When on trial for his life he admitted that he was the Messiah. He asserted authority to interpret or to modify the law of God

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<sup>1</sup>New Catholic Encyclopedia, 1967 ed., s.v. "Jesus Christ."



and claimed the power to forgive sins. He claimed that he had come from the Father, that unto him was committed the authority of judgment, and that men should believe in him as they would believe in God. He claimed oneness and equality with God and demanded a central place in their thinking and allegiance that would rise above all other relationships.<sup>1</sup>

Christ's teachings form the basis for all the New Testament books, although he never authored any of his own.

## CHAPTER IV

### OPPOSING VIEWS: THE NATURE OF MAN AND HIS BEHAVIOR

The discussion in this chapter centers around two views of the nature and origin of man and his behavior, specifically, the emergence/relatedness view and the creation/relationship view.

The relatedness concept deals with connecting together by logical and intrinsic association two or more entities which fit a common label while relationship is the manner in which the common origin, as a condition or fact, provides the connection for all logical and essential associations about two or more entities.

Erich Fromm says this about the emergence/relatedness view of man:

The emergence of man can be defined as occurring at the point in the process of evolution where instinctive adaptation has reached its minimum. But he emerges with new qualities which differentiate him from the animal: his awareness of himself as a separate entity, his ability to remember the past, to visualize the future, and to denote objects and acts by symbols; his reason to conceive and understand the world; and his imagination through which he reaches far beyond the range of his senses. Man is the most helpless of all animals, but this very biological weakness is the basis for his strength, the prime cause for the development of his specifically human qualities. . . . Self-awareness, reason, and imagination have disrupted the "harmony" which characterizes animal existence. . . . He visualizes his own end: death.<sup>1</sup>

Fromm continues:

. . . there is no meaning to life except the meaning man gives his life by the unfolding of his powers, by living productively;

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<sup>1</sup> Erich Fromm, Man for Himself (Greenwich, Conn.: Fawcett Pub. Inc., 1967), pp. 48-49.

. . . . Men are alike, for they share the human situation and its inherent existential dichotomies; they are unique in the specific way they solve their human problem.<sup>1</sup>

The emergence/relatedness theory centers around the word evolution. There are several possible angles of meaning derived from this theory:

Evolution may mean:

1. "Descent with modification" (Darwin) as a mere process of change;
2. "Descent with modification" as a creative process, simple forms of life spontaneously becoming more complex;
3. "Descent with modification" but with implication that the process occurs in a particular manner (e.g., by the survival of the fittest");
4. "Descent with modification" with the addition that lifeless matter also spontaneously became alive;
5. "Descent with modification" but not as a result of a force residing within matter but as a result of frequent or continuous intervention by God (Theistic evolution) or some other power (cf. "evolution" of the motor car).

Further possibilities arise if the parts of man are distinguished. Thus some hold that it may be man's body and soul evolved but God implanted spirit or psychic powers.

It will readily be seen that to speak of belief or disbelief in evolution is highly ambiguous.<sup>2</sup>

An expression of the creation/relationship theory of man is given by King David in the book of Psalms.

O Lord, our Lord,  
How majestic is Thy name in all the earth,  
Who hast displayed Thy splendor above the heavens!  
From the mouth of infants and nursing babes Thou has established  
strength,  
Because of Thine adversaries,  
To make the enemy and the revengeful cease.

When I consider Thy heavens, the work of Thy fingers,  
The moon and the stars, which Thou hast ordained;  
What is man, that Thou dost take thought of him?  
Yet Thou hast made him a little lower than God,  
And dost crown him with glory and majesty!  
Thou dost make him to rule over the works of Thy hands;

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<sup>1</sup>Fromm, Man for Himself, pp. 53, 58.

<sup>2</sup>Baker's Dictionary of Theology, 1969, s.v. "Evolution."

Thou hast put all things under his feet,  
 All sheep and oxen,  
 And also the beasts of the field,  
 The birds of the heavens, and the fish of the sea,  
 Whatever passes through the paths of the seas.

O Lord, our Lord,  
 How majestic is Thy name in all the earth!<sup>1</sup>

The creation/relationship theory centers around the word creation. There are several possible angles of meaning derived from this theory:

1. The literal view: that the world was created in six literal days.
2. The religious-only theory: Genesis states the origin of man in theological terms, but science must declare how it happened.
3. The flood theory: that the world was created in six days but the flood was primarily responsible for the distribution of the created elements of plants, animals, fish and man.
4. Successive catastrophes view: that the original creation was in six days but that a series of floods or catastrophes provided recourse for a series of new creations.
5. Local creation: that the original creation was an act of God but that the earth became waste and desolate, but God reorganized/rehabilitated that portion of the earth described in Genesis, chapter 2.
6. Pro-chronic or ideal time view: that all organic life exists as a cycle and created life must start somewhere in the cycle, appearing, by the arbitrary will of God, as if it had already gone through the cycle up to the point it was created.
7. Creation-ruination-recreation theory-restitution theory, or gap theory: that there was a creation followed by a catastrophe, in turn followed by a recreation (favorite of 20th century Fundamentalists).
8. Age-day or divine-day, or concordism view: that the days in Genesis represent periods of time; God-divided days, not sun-divided days.
9. Pictorial-day theory: that the main purpose of the Genesis account is theological and religious: that the six days are

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<sup>1</sup> Psalm 8, New American Standard Bible (NASB).

part logical but not strictly chronological; that the language of Genesis is not scientific or causal but is phenomenal and popular (ancient Hebrew vocabulary); that creation was revealed in six days; that God was the Creator of all.<sup>1</sup>

10. Theistic evolution theory: that God so constructed matter that it had to evolve (Teilhard).<sup>2</sup>
11. Creationism: that God makes the perfect soul and unites it with the body at the moment of birth.<sup>3</sup>
12. Traducianism: that the origin of the soul and body is from the parents.<sup>4</sup>
13. Pre-Existence theory: that all souls exist in a "treasury" from which they are called forth to inhabit men. (Souls were created by God in eternity past.)<sup>5</sup>

These possibilities do not yet show a complete listing of those theories stemming from the Genesis account of the creation/relationship view of man.

To attempt a precise and essential declaration of the vital tenets of each view, the following format was chosen.

Erich Fromm in his book, Man for Himself, was designated to speak for the emergence/relatedness view of man's nature and behavior. Then, in several interviews, Wilbur Wolf spoke as representing the creation/relationship view.

Each man addressed selected topics chosen by the writer, stating his understanding of the issues and clarifying for the reader

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<sup>1</sup>Bernard Ramm, The Christian View of Science and Scripture (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1956), pp. 173-222.

<sup>2</sup>A. E. Wilder Smith, Man's Origin, Man's Destiny (Wheaton, Ill.: Harold Shaw Publishers, 1968), p. 168.

<sup>3</sup>G. C. Berkouwer, Man: The Image of God (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1962), pp. 279-309.

<sup>4</sup>Baker's Dictionary of Theology, "Traducianism."

<sup>5</sup>Ibid., "Pre-Existence of Souls."

some ramifications of both views.

In several cases, both men were in agreement as to one aspect of an issue. This information when present is stated first under the heading, Common Truism. Fromm's discussion follows second with Wolf's presentation third.

Any paraphrasing by the writer in presenting Fromm's discussion did not intentionally reflect her views but was used to facilitate the flow of information.

### Man's Moral Problem

#### Common Truism

Man has a spirit of pride and optimism in reason and achievement. But with all his knowledge man "is ignorant with regard to the most important and fundamental questions of human existence; what man is, how he ought to live, and how the tremendous energies within man can be released and used productively."<sup>1</sup>

#### Fromm

While creating new and better means for mastering nature, man has become "enmeshed in a network of those means and has lost the vision of the end which alone gives them significance--man himself." He is "master of nature . . . slave of machine."

"Realism, a new word for the utter lack of faith in man, is preached" instead of economic progress. The former idea of the dignity and power of man has given over to the present idea of "man's ultimate powerlessness and insignificance."

The problem is a "growing doubt of human autonomy and reason" which has created moral confusion and "man is left without the guidance

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<sup>1</sup>Fromm, Man for Himself, p. 14.

of revelation or reason. . . . Our moral problem is man's indifference to himself."<sup>1</sup>

### Wolf

"Man's inclination to worship self, as Lucifer did, and tempted Adam to do also, is the historical and eminent moral problem of mankind. This problem is described in Rom. 1:18-25.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not glorify Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures (reptiles).

Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

### The Fall of Man

### Fromm

"Man's submission to the combination of threat and promise" inherent in superior force paralyzed and distorted his mind, body, his totality, so that man cannot be free because "he is born in chains," threatened by his own attitude toward force and power. "By submitting to power" man is dominated. By domination man has experienced the loss of his powers and has become impotent. "[This] is his real 'fall.'"<sup>2</sup>

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<sup>1</sup>Fromm, Man for Himself, pp. 14-15, 249.

<sup>2</sup>Ibid., pp. 246-48.

Wolf

"Moral self-determination caused the fall. When I think of Adam, I see it was his ignoring God, having self in mind, which resulted in his fall, just as Lucifer fell by the same inclination. The Word of God has a summation for these two fellows and all mankind; 'Pride goes before destruction, and a haughty spirit before stumbling' [Prov. 16:18]."

Authority: Obedience and DisobedienceCommon Truism

"The real problem is what kind of authority we are to have."<sup>1</sup>

Fromm

"[Authority] could encourage rational judgment and criticism, taking the risk of being found incompetent. . . . But because its own interests are at stake, authority ordains obedience to be the main virtue and disobedience the main sin . . . when a person sins, accepting punishment and feeling guilty restore him to 'goodness' because he has thus expressed his acceptance of the authority's superiority."

The Old Testament, in its account of the beginning of man's history gives an illustration of [authority]. The sin of Adam and Eve is not explained in terms of the act itself; eating from the tree of knowledge of good and evil was not bad per se; in fact, both the Jewish and the Christian religions agree that the ability to differentiate between good and evil is a basic virtue. The sin was disobedience, the challenge to the authority of God, who was afraid that man, having already "become as one of Us, to know good and evil," could "put forth his hand and take also of the tree of life and live forever."<sup>2</sup>

Wolf

"In the biblical story of the fall of mankind [Gen. 1-3], man

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<sup>1</sup>Fromm, Man for Himself, p. 19.

<sup>2</sup>Ibid., pp. 21-22.



is trying to set himself up to be God--like Lucifer did. The real issue is this: God talked to Adam and Eve as to what was for their own good. It had nothing to do with questioning God. They desired to be gods. This points out how wonderfully God made man, giving him the power to be in opposition to God, allowing man to question, also setting forth fairly the consequences of choices which man was capable of making, desiring for man power with God rather than wanting man to be separate from God.

"Gen. 2:16-17 means this: You'll be like me, taking authority upon yourself, and also taking on the responsibility which comes with authority--but you will not be acting in your best interest for you will experience death along with the knowledge of good and evil.

"For man to know evil implied that man needed authority to perfectly judge evil and responsibility to keep evil in its proper place--would never let it influence him to disrupt what was in his best interests.

"For man to know good implied that man needed authority to perfectly judge good and responsibility to keep good in its proper place--always letting it influence what was in man's best interests.

"Man has long since shown the inability to do either of these things. So he has corrupted authority and responsibility, providing the need for a discussion of obedience and disobedience. The original plan was for cooperation and mutual oneness with God--power with God, not power over man."

## Authority: Rational and Irrational

### Common Truism

"Rational authority has its source in competence." The person "functions competently" in the entrusted task, does not intimidate "nor arouse admiration by magic qualities," does not exploit--only helps, operates on rational grounds, needs no irrational awe.<sup>1</sup>

### Fromm

"Rational authority not only permits but requires the constant scrutiny and criticism of those subjected to it; it is always temporary, its acceptance depending on its performance." The rational authority and the subjects are equal except in "degree of knowledge or skill."

"The source of irrational authority . . . is always power over people," physical or mental, realistic or relative in terms of the anxiety and helplessness of the submitting person. Power and fear surround irrational authority. Criticism is not required--it is forbidden. It is based on inequality, the authority and subjects differing in value.<sup>2</sup>

### Wolf

"If the starting point of all authority is imperfection, then, right away there is room for disagreement, divisions among men, wars, etc. If the starting point of all authority is perfection, then, there is harmony for all men. If the starting point is that man is perfect--then we are building on a false premise. The following is a description of God's perfection, the starting point for all competent authority, rational and irrational.

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<sup>1</sup>Fromm, Man for Himself, p. 19.

<sup>2</sup>Ibid.

Love is patient, love is kind, is not jealous; love does not brag, is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. [I Cor. 13:4-8a]

### Ethics: Humanistic and Authoritarian

#### Fromm

In humanistic ethics, "only man can determine the criterion for virtue and sin"; "good is what is good for man and evil is what is detrimental to man, the sole criterion of ethical value being man's welfare." Humanistic ethics is compatible with rational authority. "[It] looks at man in his physico-spiritual totality, believing that man's aim is to be himself and that the condition for attaining this goal is that man be for himself."<sup>1</sup>

"Authoritarian ethics denies man's capacity to know what is good or bad." "This system is based on awe of the authority and the subjects' feelings of weakness and dependence," not on knowledge and reason. Man surrenders his decision-making power to the authority's magical powers. The subjects cannot and must not question its decisions. Good is what is in the interests of the authority; bad is what is not in the interests of the authority.

"Authoritarian ethics is exploitative, although the subjects may derive considerable benefits, psychic or material from it." "The unforgiveable sin in authoritarian ethics is rebellion. . . . questioning the authority's right to establish norms. . . . [or that the] norms established . . . are in the best interest of the subjects."<sup>2</sup>

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<sup>1</sup>Fromm, Man for Himself, pp. 17-20.

<sup>2</sup>Ibid., pp. 20-22.

Wolf

"If we do not accept God as an authority, then we are forced, compelled, to accept human declarations handed down to us, finally considered to be divine because most of us will never know their source. In this system, man ends up becoming his own slave.

"The average person on the street would not be able to respond to the authoritarian statement of any highly intelligent or powerful person. But if everyone would agree to the statement made by the authority, everyone would live happily ever after. However, any view at some point invokes rebellion or refusal on the part of others and then a power struggle is on. This is the problem of humanistic ethics. It, in reality, has no authority since everybody is his own authority.

"Any statement about man and his source, function, competency, goodness, etc., is an authoritarian statement--regardless of its source. The crucial feature, however, is the source of any statement. Human authority as the source would eventually find itself being subject to those who will not be subjected. Even if the human authority attempts to be fair and just it is open to criticism by unscrupulous nit-pickers and will eventually have to resort to some strong-armed method of protecting its views in order to remain fair and just.

"The limit of humanistic ethics is demonstrated by the Greeks' idea of democracy. They tried the fair approach, allowing all opinions to flourish. Finally, they lost their authority to be fair and reasonable and humanistic ethics was the basis for authoritarian ethics of an unfair and unreasonable flavor.

"Perfect authority based on love will fulfill all criteria for authority--the source, administration, fairness, and duration of

harmonious living for the good of the subjects and their human authorities. This is a description of God, for no human being or philosophy can fulfill this need of man. When the need is fully defined, the need is God.

"There was no need for authority until man decided to set himself up as another God. Adam's decision was not in the best interest of all men and that is why God had to exert His authority--for the first time. As long as people live in harmony, they don't have to have authority. Adam broke this harmony. But the result was not an unforgivable sin. That God desires only what is good for man is shown in the historical events of Christ's death and resurrection--eternal acceptance rather than rejection. Perfect authority like God's has no flaws!

"Man set up the authoritarian system to survive. A man who opposes all other philosophies and authorities sets up his own authority. This is what God told Adam would happen. Man has spent all time since the fall trying to figure himself out by opposing another view, thus violating another man's authority, becoming his own authority, if you will, another God, and showing the imperfection of all human authority. God's perfection appears to be the only thing that is good for everybody.

The law of the Lord is perfect (blameless), restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true; they are righteous altogether. They are more desirable than gold, yes, then much fine gold; sweeter also than honey and the drippings of the honeycomb. Moreover, by then thy servant is warned; in keeping them there is great reward. [Psalm 19:7-11]

And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. By this, love is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. [I John 4:16-18]

But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does. [James 1:25]

Therefore, you are to be perfect, as your heavenly Father is perfect. [Matt. 5:48]

### Norms

#### Common Truism

"In all arts a system of objectively valid norms constitutes the theory of practice (applied science) based on the theoretical science." "Norms are by no means arbitrary; their violation is penalized by poor results or even complete failure."<sup>1</sup>

#### Fromm

"Valid ethical norms can be formed by man's reason and by it alone." Man can make "value judgments as valid as all other judgments derived from reason." In humanistic ethics, "value systems are based on man's autonomy and reason." One must know the nature of man before one can know what is good or bad for man. "Moral norms are based upon man's inherent qualities" Violation of these moral norms "result in mental and emotional disintegration."

Ethics constitute the body of norms for achieving excellence in performing the art of living. Therefore, ethics and psychology treatises are the same.

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<sup>1</sup>Fromm, Man for Himself, pp. 26-27.

The norm or general principle of all organisms is the inherent tendency to actualize their specific potentialities, to preserve their own existence.<sup>1</sup>

### Wolf

"When man opposes God as the final authority and norm given, using for fuel the recognizable fact that the Church periodically loses its effectiveness--at times utilizing a more humanistic approach than a spiritual approach--needing to rely during these times upon its own rules and the authority of its offices rather than upon God whom they represent--this creates moral confusion. It reduces the image of the Church to a humanistic system, humans dictating morals to humans, meanwhile losing its real authority and confusing the issues. But when the Church is mindful of God, in true form, the stewards in God's plan have a noticeable authority of God which is acceptable. People know it, and for the greater part, want it.

"Say you were my daughter and I brought you up rigidly, programming you to do right and wrong by my set of norms. What you do, then, is not your own. You are powerless. But so is the father, needing to bring up a daughter to fit his own needs. This returns us to the major problem--where is authority's source.

"Let us use the father/daughter example again. Instead of my telling you what to do all your life, what if I took you to the Word of God and showed you that a perfect, morally good God tells us we are sinners, but that through the accomplished work of the Son of God, our vast shortcomings have been met through love. Then, authority through love, which involves the individual's mind, will, and personal

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<sup>1</sup>Fromm, Man for Himself, pp. 28-29.

development, would set the norms for right and wrong; the person would know what is right and wrong; and the father, the daughter, and God would each have complete autonomy through the "way of escape" in God's Son, thus proving God's perfect love and my total value. Then, as individuals we encourage one another rather than tell each other what we ought to do--because we know what we are doing and we want to do it --and that is what makes an individual."

### Morality: Excellence

#### Fromm

"Vice is indifference to one's own self: self mutilation. . . . A thing is called good if it is good for the person who uses it. . . . Man's virtue is that precise set of qualities which is characteristic of the human species, while each person's virtue is his unique individuality. . . . Man is the 'measure of all things.' The humanistic position is that there is nothing higher and nothing more dignified than human existence. . . .

"Good in humanistic ethics is the affirmation of life, the unfolding of man's powers. Virtue is responsibility toward his own existence. Evil constitutes the crippling of man's powers; vice is irresponsibility toward himself."

"Evil has no independent existence of its own. It is the absence of good, the result of failure to realize life."

"Means and Ends are two names for the same reality. . . . Ends can be ascertained by the empirical analysis of the total phenomenon of man, even if we do not yet know the means to achieve them."<sup>1</sup>

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<sup>1</sup>Fromm, Man for Himself, pp. 21-39.



"All virtues and vices with which traditional ethics deals must remain ambiguous because they often signify by the same word different and partly contradictory human attitudes." Ambiguity is lost only when "understood in connection with the character structure of the person of whom a vice or virtue is predicated."

"Virtue is proportional to the degree of productiveness one experiences. The price of virtue is vigilance, not like a guard, but like a soldier, a creator, a thinker. Virtue is the same as productiveness, removing obstacles from within oneself and from his environment. A virtuous circle operates like a vicious circle."

Truth is the "power that makes man virtuous and free." But it is one of the mind's peculiarities to accept as truth what is most commonly shared by members of a culture or what is postulated by a powerful authority. The truth is that man is alone in a "universe indifferent to his fate" and "there is no power transcending him which can solve his problem for him."

"Interests which are incompatible to the truth distort man's ideas. Ideas and truth do not exist outside and independent of man."

"Supreme values of humanistic ethics are self-love and the affirmation of one's truly human self."<sup>1</sup>

#### Wolf

"Virtue is only one of God's many attributes. It has to do with valor, or courage toward right. All God's attributes are also gifts to man since we are made in His image. God gives man these attributes to build on. Therefore we look to the source of all

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<sup>1</sup>Fromm, Man for Himself, pp. 41, 220, 44, 112, 17.

attributes for their definition and utility.

"That man is allowed to corrupt the truth and set up a philosophy of self worship is a clear picture, as far as the human mind can conceive, of the loving gentleness of God which allows man to oppose God. This also shows the virtuousness of God. The highest kind of virtue is to allow a person to fully choose what he wishes. The Word of God, however, explains that virtue is not the highest attribute to seek after:

Grace and peace be multiplied to you in the knowledge of God and Jesus our Lord; seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust. Now for this very reason also, applying all diligence, in your faith supply moral excellence (virtue) and in your moral excellence, knowledge; and in your knowledge, self-control, and in your self-control, perseverance; and in your perseverance, godliness, and in your godliness, brotherly kindness, and in your brotherly kindness, love.

For if these are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. [II Peter 1:2-8]

"Romans, chapter one, shows how man has taken the good and corrupted it. That the source of good is God is recorded in Matthew: 'And He said to him, "Why are you asking Me about what is good? There is only One who is good."' [19:17] Also, "Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow." [James 1:17]

"The Scriptures ask this question: 'For who knows what is good for a man during his lifetime, the few years of his futile life? He will spend them like a shadow. For who can tell a man what will be

after him under the sun?" [Eccles. 6:12] Christ refers to Himself as the "good shepherd" [John 10:14] and King David expresses the moral excellence of God who is the source of all information about moral excellence: "Good and upright is the Lord; therefore He instructs sinners in the way. He leads the humble in justice, and He teaches the humble His way." [Psalm 25:8-9]

"Christ taught his disciples the truth. He said: 'I am the way, the truth and the life; no one comes to the Father, but through me.' [John 14:6]

### Objectivity: Reason and Science

#### Common Truism

No objectively valid statement can be made from the relativistic position "which proposes that value judgments and ethical norms are exclusively matters of taste or arbitrary preference."<sup>1</sup>

#### Fromm

A definition of the science of man can be obtained by observing history, anthropology, social psychology, child psychology, and psychopathology. But this data gives only a tentative picture of man. Objective value propositions can be derived from the nature and function of man. The development of the theoretical science of psychology, from static to dynamic, from habit to desire, underlies the development of humanistic, objective ethics as an applied science.

Objectively valid value propositions can be derived from the power of human reason, the aim of these propositions being the development of man in terms of his nature, pointing to a fixed end, namely, a

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<sup>1</sup>Fromm, Man for Himself, p. 15.

scientific model of human nature which explains the end of man even if we do know the means to achieve the end.

Reason built the material world but we do not abdicate reason in matters of ethics. Neither do we choose merely because we prefer. Reason shows one what he ought to do and thus teaches him what is good.

Every applied science is based on an axiom which results from an act of choice, namely, that the end of the activity is desirable. An axiom is an undemonstrated proposition concerning an undefined set of elements, properties, functions, relationships, a postulate which assumes the truth or reality of with no proof, especially as a basis of an argument. An axiom is also a self-evident or accepted principle. The axiom for ethics differs from that of other arts.

"Humanistic ethics is the applied science of the 'art of living' based upon the theoretical 'science of man.'" Therefore, living is an art and "man is both the artist and the object of his art." The drive to live is inherent in every organism, and man can not help wanting to live regardless of what he would like to think about it.

The axioms of all other arts are "objectively valid norms deduced from scientific principles which are themselves established by observation of facts and/or extensive mathematico-deductive procedures." "The theoretical sciences concern themselves with discovering facts and principles . . . the applied sciences concern themselves primarily with practical norms according to which things ought to be done--where 'ought' is determined by scientific knowledge of facts and principles."

In humanistic ethics, the excellence of one's achievement is proportional to the knowledge one has of the science of man and to one's skill and practice in deducing norms from theories only on the premise that a certain activity is chosen and a certain aim is desired.

The emergence of man occurred when reasoning, self awareness, memory and imagination were developed more than instincts. Man realizes he is the freak of the universe, powerless to change its physical laws, visualizing his own end--death. "Man cannot go back to his prehuman state of harmony with nature; he must proceed to develop his reason until he becomes master of nature and of himself." Man's reason forces him to everlastingly try to solve the insoluble dichotomy of his blessing and curse--reason.<sup>1</sup>

#### Wolf

Come now, and let us reason together, says the Lord; though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool. [Isa. 1:18]

"God gave man reason. Therefore, He is the source of all knowledge about reason. Reason apart from God will destroy man, for man will build for himself even if it means the destruction of others. He will do that which is 'right in his own eyes.' [Judges 17:6]

"All men have their own sets of moral norms and these sets will always clash. When people can't get along with each others' sets of morals, they develop a new set of problems which require a new set of moral norms--and so it goes on and on in an endless cycle. People have taken liberty to set morals for themselves since the time of man.

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<sup>1</sup>Fromm, Man for Himself, pp. 14-36.

And this is so powerful that those who would manage have become like those who are managed. A culture left alone will always develop its own set of rules. 'There is a way which seems right to a man, but its end is the way of death. Every man's way is right in his own eyes, but the Lord weighs the hearts.' [Prov. 14:12; 21-2]

Fromm (continued)

"The belief that gathering more and more facts will inevitably result in knowing the truth has become a superstition." Contemporary doubt is characterized by indifference--"everything is possible, nothing is certain. "A rational doubt questions assumptions, the validity of which depends on belief in an authority and not in one's own experience" from which history, modern science, thought, and philosophy received their most fruitful impulses.

If somebody "dares to make a statement which is rationally absurd," beyond reason, "he shows by this that he has transcended the faculty of common sense and thus has magic powers which puts him above the average person." In the case of the Jews in Egyptian slavery, God not only assumed a name but conceded to teach Moses to perform miracles "in order that they may have faith that God appeared to you. . . . If the Jews had the kind of faith which God wished them to have, it would have been rooted in their own experience or the history of their nation; but they had become slaves, their faith was that of slaves, rooted in submission to power which proves its strength by its magic; they could be impressed only by another magic, not different from but only stronger than the one the Egyptians used."<sup>1</sup>

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<sup>1</sup>Fromm, Man for Himself, pp. 201-6.

Wolf (continued)

"The theory of good science is not mythical magic regardless of its appearance or the attitude of the observer. Disagreeing that there is a transcending authority disagrees with good science which accepts the theory that anything is possible. Good science accepts every seemingly irrational suggestion, welcoming irrational as well as rational ideas, and sets out to make it work.

"To deny irrational ideas, going along with only those things that appear rational, would take much of the color, incentive, imagination and exploration away from scientific investigation. Example: it is a present fact that concussion of sound is being prepared for warfare to guide sound energy around one object into another object hidden from view. This idea had its roots in a politician's speculation that it would be nice during war to avoid destroying certain valuable objects, buildings, or groups of people and only destroy hostile elements. Science took this absurd, irrational, at the time, idea, allowed for its possibility, and developed a reality.

"It is not entirely impossible that some day man will be able to walk on water like Jesus did. This is good science, God made all things and understands them. So, because He parts water, walks on it, or changes its elements to benefit His people, this is not called 'magic' even in the light of what man can do.

"God does not use magic. He uses the real elements, mixing them as He pleases, and they work in reality. If man can mix certain elements, including time, and make wine, why cannot God who created all things, including time, mix elements and remove time? The Creator is greater than the creation. This brings science right back to the

Bible.

"The ridiculous thing about the plagues was that the Egyptians also thought they were just magical qualities. They even tried to imitate them from their own theoretical point of view--'they believed a lie and were damned.' [II Thes. 2:11-12] Historical records show the realness rather than the mystical or magical power back of God's authority. The Egyptians lost a host of first born sons, much of their material economy, and a whole army because of their unbelief in the transcending authority--perfect science--of God, glorious in its expression. They did not trust in objective reality. [Exod. 7-12]

And for this reason God will send upon them a deluding influence so that they might believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness. [II Thes. 2:11-12]

### Man's Nature and Character

#### Common Truism

Man exists with a common characteristic human nature. History shows man as an agent whose intrinsic properties react strenuously against the powerful pressure of unfavorable social and cultural patterns.<sup>1</sup>

#### Fromm

The authoritarian view of human nature is that it is "fixed and unchangeable." Therefore, so were/are ethical and social systems. But human nature is not infinitely malleable, neither are norms and institutions. The cause of human nature's development is malleable, but not the effect of human nature. Human nature nor culture are fixed

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<sup>1</sup>Fromm, Man for Himself, pp. 30-31.



factors, for intrinsic forces in man's nature are able to change norms and institutions and man himself. "Man is an entity charged with energy, structured in specific ways." He is not autoplasic, fit to live under only one set of conditions, caught in a blind alley of specialization. Neither can man adapt to all conditions without fighting those which are against his nature.

A definition of human nature is not full nor adequate. But a definition is the aim, not the premise of the science of man. "One individual represents the human race. . . . He is an individual with peculiarities . . . he is [also] representative of all characteristics of the human race. His individual personality is determined by the peculiarities of human existence common to all men." He is alloplastic, with a minimum of instincts, capable of divergence and opposition.

"Man cannot annul the contradictions of his existence," his "craving for absoluteness" to "lift the curse" of "separation from nature," his "seeking for another kind of harmony" to unite himself with nature and others. "The human mind, when confronted with these contradictions, cannot remain passive; it is set in motion, aiming to solve the contradictions."

Character is the "relatively permanent" form in which human energy is canalized in the process of acquiring and assimilating things and relating to others and himself. These forms of relatedness are "open"--not controlled by instincts. Character is what motivates a person; behavior is what one does.

Social character represents the core of character structure common to most people of a given culture with culture patterns forming

this kind of character. Individual character is determined from the outside, in impact of experience on temperament and physical constitution. Differences between individuals in the same culture are due to differences of personalities of parents, of the psychic and material specifics within the social environment, of the constitutional makeup of each individual, and of temperament.

The types of character, predominant at different times in the historical development of man, are:

Receptive: all good is outside himself. He is always in search of a "magic helper."

Exploitative: all good is outside himself. He feels "stolen fruits are the sweetest."

Hoarding: has little or no faith in outside factors. Says, "Mine is mine and yours is yours."

Marketing: emphasizes the "exchange value" rather than the "use value" of himself. Says one has to be "in fashion" on the personality market.

These character types are nonproductive.

Productiveness in character is an attitude which every human being is capable of unless he is mentally and emotionally crippled. However, productive does not equal creative or active.

Productiveness springs from the interacting of the reproductive and recreating modes of relatedness to the world. Productive love and thinking may be recognized by the basic elements of care, responsibility, respect, and knowledge. Love is labor for something, attempting to make something grow. Responsibility means being ready to respond. Respect is being capable of seeing the uniqueness and interconnectedness of things we observe. Productive thinking uses intelligence as a tool to reach into the essence of things and processes to understand deeper

meanings and hidden relationships.

Productiveness needs the conditions of freedom, economic security, and the proper attitude and organization of society toward "work." Productiveness cannot be exploited by its opposites: laziness, compulsive activity, inactivity, overactivity, withdrawal or destructiveness, hunger or force. Nonproductiveness is the perversion of the drive to live.<sup>1</sup>

### Wolf

"Unless we look to the image from where we came, human nature will never really identify itself. It did not always exist so the source of humanity is tied to any discussion about human nature.

"In the world, only those who have already figured out some form of moral excellence to hold society together are recognized as having a mature and integrated personality, and as being some viable source. But the real source of human nature is God. If we do not recognize this we transfer the worship of God to the worship of man and man ends up taking credit for what God originated. A man who denies God as having any bona fide authenticity ends up making a religion out of the demands he makes of individuals. He has not changed the house we live in but has merely rearranged the furniture.

"Seeing human nature and needs, describing them, and then going to the wrong source has always been practiced. In fact, agreement as to what the human need is seems easy to arrive at from most any philosophy. Most books are new ways of stating old problems. Disagreement comes in the way problems are to be solved or remedied.

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<sup>1</sup>Fromm, Man for Himself, pp. 30-53, 65-70, 97-112.

"Man is deceitful by nature. The Scriptures say if man is left alone he will always decide things in his own favor. And even the good he would do is for a selfish reason.

The heart is more deceitful than all else and is desperately sick; who can understand it? I, the Lord, search the heart, I test the mind, even to give each man according to his ways, according to the results of his deeds. [Jer. 17:9-10]

. . . the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so . . . [Rom. 8:7]

"But, even when human nature has the wrong desire it is coming from a legitimate need. It is how man goes about taking care of his need that becomes harmful. An example of the distortion human nature is capable of making is shown in the Israelites' method of solving their need for food and water. They murmured and complained!

"A further example of human distortion is the interpretation usually given to this passage: Israel had been a bad boy so God made them go hungry and thirsty. The method of solving the problem of hunger and thirst harmed everyone who lost faith in the reality already discussed regarding the authority of God. The reality of God's perfection was demonstrated in that He provided food and drink in spite of their improper method of solving their human problem.

No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and riches. For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life more than food, and the body than clothing?

Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and your heavenly Father feeds them. Are you not worth much more than they? And which of you by being anxious can add a cubit to his life's span? And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that even Solomon in all his glory did not clothe himself like one of these. But if God

so arrays the grass of the field, which is today and tomorrow is thrown into the furnace, will He not much more do so for you, O men of little faith? Do not be anxious then, saying, "What shall we eat?" or "what shall we drink?" or "with what shall we clothe ourselves?" For all these things the [world] eagerly seek[s]; for your heavenly Father knows that you need all these things. But seek first His Kingdom and His righteousness; and all these things shall be added to you. Therefore do not be anxious for tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own. [Matt. 6:24-34]

"The character of man is fully described in the Bible.

For as [man] thinks within himself, so he is. [Prov. 23:7a]

Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envyings, drunkenness, carousings, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the Kingdom of God. [Gal. 5:19-21]

"The character of man, developed by the grace of God is also described:

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. [Gal. 5:22-23]

Fromm (continued)

Human nature cannot be observed, only its manifestations.<sup>1</sup>

Wolf (continued)

You will know them by their fruits. Grapes are not gathered from thornbushes, nor figs from thistles, are they. Even so, every good tree bears good fruit; but the rotten tree bears bad fruit. A good tree cannot produce bad fruit, nor can a rotten tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits. [Matt. 7:16-20]

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<sup>1</sup>Fromm, Man for Himself, p. 33.

## Conscience

### Fromm

Humanistic conscience is our own voice independent of external influences. It is our reaction to the totality of capacities which constitute our human and our individual existence. Conscience is "knowledge within oneself." It judges our functioning as human beings, having more of an affective quality than mere abstract thought.

We need not be aware of what our conscience says in order to be influenced by it. When we are acting, thinking, and feeling like a productive, potent person, our "total personality produces a feeling of inner approval, of 'rightness,' characteristic of the humanistic 'good conscience.'" Its opposite is true also. "So conscience is a reaction of ourselves to ourselves . . . . It is the guardian of our integrity . . . the voice of our loving care for ourselves" toward becoming what we potentially are.

Immorality is caused by people not listening to their conscience. The ineffectiveness of conscience is caused by lack of use, not listening, not knowing how to listen, listening to everyone else, not being alone with oneself, and fear of disapproval. Also, "conscience seems weakest when we need it most." Acting against one's conscience is a violation of the integrity and proper functioning of our personality. Productivity increases the strength of conscience. Impotence decreases its strength.

Sleep is often the only occasion man cannot silence his conscience, but he cannot act, therefore he forgets.

"The authoritarian conscience is concerned with obedience,

self-sacrifice, duty and social adjustment." "The humanistic conscience is an expression of man's self-interest and integrity." Sometimes "the authoritarian conscience is a rationalization . . . of the humanistic conscience," both having common norms but different motivations. Everybody has both consciences.

The essence of humanistic conscience is: "The court makes no claims upon you. It receives you when you come, and it relinquishes you when you go." The essence of authoritarian conscience is: "I can't answer your question, but I can give you advice." Man is responsible to himself for gaining or losing his life through understanding or not understanding the voice of his conscience.<sup>1</sup>

#### Wolf

"Conscience is an extremely interesting faculty. It must have authority outside of itself. The Apostle Paul says conscience cannot be depended on, that it is capable of being seared or tender.

"Conscience is merely a reflector, a sounding board, of what we hear or what we decide is right and wrong. We may reject all authority, the result being that we set up ourselves as our own authority, rejecting one authority only to establish another. This conscience is reflecting or sounding off merely what we have fed it. We find ourselves, then, listening to ourselves. One wonders if this type of conscience can be expected to cooperate with another self-fed authority (conscience).

"If a person with this type of conscience should ever want to exercise his authority to make prayer, perhaps because of one of

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<sup>1</sup>Fromm, Man for Himself, pp. 162-74.

life's dilemmas, this person can only make a prayer according to his own conscience, thereby praying to self. The net result of this is the person has formed a god after his image (self-worship) rather than being conformed to the image of God. [Rom. 1:23, 25; 8:29]

"The good conscience receives its belief, faith, and confidence from the truth of God, reflecting and sounding off God, delighting in the law of God, freely talking to God in prayer. Not only does a good conscience establish a relationship with God but it finds a common fellowship with all people who seek a good conscience before God.

So faith comes from hearing, and hearing by the word of Christ. [Rom. 10:17]

. . . the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. [I Tim. 1:5]

. . . how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? [Heb. 9:15]

#### Freedom of Choice: Aim of Man's Life

##### Fromm

"The aim of man's life is to be understood as the unfolding of his powers according to the laws of his nature." Man can find meaning but not certainty for "certainty blocks the search for meaning" but uncertainty impels man to be productive, vigilant, active. The only certainty that exists is we are active subjects who are experiencing productive activity.

Being devoted to any transcending idea such as God shows man's need for completeness in the process of living. Man is free to choose between devotion to worship of power and destruction, or



to reason and love. All men strive for ideals more than "the attainment of physical satisfaction."

Man must earn the freedom to reason and love by daily conquering them anew. "The first and foremost condition" for developing productiveness is that "the unfolding and growth of every person is the aim of all social and political activities, that man is the only purpose and end, and not a means for anybody or anything except himself."

Man has within himself the incentive to realize life and (does not need rewards and punishments). However, intellectual insight is not a sufficient condition for change. It does clear the way to the cure where man by reason understands forces and choices. "Man's real choice is that between a good life and a bad life" rather than between life and death.

The impulse to achieve psychic health and happiness is the necessary condition for the cure of neurosis.

### Wolf

"If 'conditions' are what determine choices, then man has no choice. This strips man of a will. Conditions cannot be altered much of the time. The reality of good which has its source in God, and the reality of evil which has its source in Satan offers man a choice between two realities. The power to make this choice provides the basis for the highest kind of individuality.

"Both good and evil must exist together and independent of each other and of man. Otherwise man has no choice and is a subject of his environment. But God knowing what is best for man, knows the

beginning of thought, development of thought, and where thought will end, gives proper direction about choices from the beginning, allowing man to have a vital part in his or her own destiny.

"The example of Jonah tells us what choices man makes if left alone. Jonah, as a representative of mankind, was willing to destroy humanity. The absence of 'perfect love' would have resulted in annihilation of the human race. But God, in perfect love, intervened and thus helped preserve civilization. Jonah knew God was good. He told God he was afraid he [Jonah] would be made a fool of by warning others and then having God preserve those who had been warned. This shows man's desire to save his own face at the expense of others. The account also shows God's perfect love providing for the greatest good.

"Humanistic love tells us that one who is capable of loving another person is also capable of fabricating a 'god' and loving it. The Scriptures are teaching us about developing a new nature which comes by receiving, not fabricating, God into one's life. The love which comes from God gives one self respect and confidence to reach out and have some understanding and love for a fellow human being.

"Mankind is made after the image of God, made with a will. Will includes desire or lack of desire. It includes rebellion as well as productivity. If the person is in rebellion against instruction, he has the power to produce or not to produce. The cure for this problem lies not in pointing out the weakness/problem in the person's choices, but lies in pointing the individual to God who gives greater meaning to life than just productivity, giving the individual the proper and highest incentive to be productive. This also gives an

individual the most pleasure. Productivity in and of itself may not make a person happy. God's perfect aim is for the good of humanity. No one is more humanitarian than the one who is following in the will of the Creator. To be godly is to be truly humanitarian.

Whether, then, you eat or drink or whatever you do,  
do all to the glory of God. [I Cor. 10:31]

"Most people have to do good things to retain their sanity, to have a sense of worth and purpose. Doing good to others is not a concept original with man. But whether we willfully transgress or ignorantly sin against God, self, or each other, a way of escape, in either case, has been provided in Christ. [I Cor. 10:13] This gives man the moral responsibility he needs to be a person. It challenges his intellect and faculty of decision and will. He educates himself to know the difference between good and evil, thereby having one authority rather than many, as is the case of humanism.

"The aim of man's life is to glorify God. But if we choose differently, all is not lost. In the example of Cain, we learn how man is free to choose rejection. God said to Cain, 'Sin is crouching at the door; and its desire is for you, but you must master it.' [Gen 4:76] God was trying to protect Cain from himself, not interested in rejecting Cain and exerting superior authority or force. But Cain would not be protected. He chose rejection. The trap was sprung. The result was that Cain had rejected what was in his best interest. So his life expressed the next best thing rather than the best thing God had for him. The best thing was not to be caught in his own trap.

"Cain put on rejection and wore it; he chose and wanted rejection rather than acceptance. This is rebellion. When we rebel, we

are appealing to our own weakness rather than accepting God's strength. If money was one's weakness/need and God offered him three million dollars and man refused it, walking away sorrowfully, could it be said that God failed man?

"When Cain walked away, he had the mark of rejection. God didn't reject Cain even though Cain disobeyed--God did not take pleasure in Cain's refusal to do what was in his best interest--the rejection Cain chose. Cain and his descendants lived to build great cities, libraries, industry [mining, metals]. God protected Cain from the violence of other men, blessing him in spite of his choice against himself. The following passages reveal the nature of rebellion and the nature of God.

But each one is tempted when he is carried away and enticed by his own lust. Let no one say when he is tempted, "I am being tempted by God": for God cannot be tempted by evil, and He Himself does not tempt anyone. [James 1:14]

If we are faithless, He remains faithful; for He cannot deny Himself. [II Tim. 2:13]

### Origin and Destiny: Conclusion

#### Fromm

The emergence of man happened when instincts were at a minimum. Man's life began at an "accidental point in the evolutionary process of the race." This "conflicts tragically with the individual's claim for the realization of all his potentialities." While every human being is the bearer of all human potentialities, the short span of life does not permit their full realization under any circumstances.

"The development, freedom and happiness of the individual is [not] subordinate . . . to any eternal power (or whatever) transcends

the individual. . . . The Christian concept of immortality . . . denies the tragic fact that man's life ends with death. . . . All knowledge about death does not alter the fact that death is not a meaningful part of life and there is nothing for us to do but accept the fact of death."

"There is one solution. . . . [We must] face the truth that man is alone in a universe indifferent to his fate and there is no power transcending him which can solve his problem for him. . . . Neither the good nor the evil outcome of mankind in general and a man in particular is automatic or preordained. The decision rests with man. It rests on his ability to take himself, his life and happiness seriously; on his willingness to face his and society's moral problem (of man's indifference to himself). It rests upon his courage to be himself and to be for himself."<sup>1</sup>

#### Wolf

But realize this, that in the last days difficult times will come. For men will be lovers of self, . . . always learning and never able to come to the knowledge of the truth. [II Tim. 3,1,2a,7]

All things were created for man, even each other. [Gen. 1:26, 28]

"If man does all for himself, is his own means and end, why does he not create something for himself after death since he hates/fears death so greatly? Why does he not do something about this 'hopeless' human situation? This would certainly be 'productive.' God extends hope to man without death. [John 11:23]

"The highest commitment is to someone we love, ours being to the Lord. Therefore, His commandments are not grievous. [I John 5:3]

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<sup>1</sup>Fromm, Man for Himself, pp. 47-53, 251.

'Love the Lord your God, and your neighbor as yourself' is the essence of all commandments [Mark 12:29-31] and when recognized, brings the only good reality to an individual.

"Jesus, being the Son of God, transcends human experience [Heb. 4:15] thus becoming the Saviour of the entire human race--to all who believe on His name. [I Tim. 4:10] Paul said that if he had not known the Ten Commandments, he would not have known what is right and wrong and he would not have understood his own desires. [Rom. 7:7] This is the human experience. That guilt should remain in one's life, guilt about the human experience, means we have misinterpreted God's truth. In this truth we no longer need to be afraid to confess sin/transgression. The whole idea is to confess it and be cleansed from it. There is no condemnation or guilt in that. This gives the mind something definite to think on and room for exercising the will, developing individuality of the highest form.

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.  
[I John 1:9]

There is therefore now no condemnation for those who are in Jesus Christ. [Rom. 8:1]

"When Adam sinned he became a person capable of good and bad, bad for himself and other people. Interestingly enough, God has allowed that same thing to exist in man to this very day: man can be as he has chosen to be. God's perfect love is so fair that He allows man to be as he has chosen to be, and yet God has provided a way back into perfection at the day of redemption.

"We are sitting here today, as much sinners as we ever were, not one thing changed except our position with God, if we choose to

be accepted. But we may choose what we desire. When man would not do right by God or people, then God provided a way that is right through His Son, Jesus Christ.

"Man, still, is opposite of God, inclined to declare his own goodness, trying to perform that which he is not capable of. God being the good Father that He is, understood His child and forgave him for his mistake against himself and all humanity.

"The issue is still the same as with Adam. Each person chooses for the present and for destiny, where he will spend the future, within perfect love with God, or in the imperfect that belongs to man. So far man's imperfect love has reaped wars, fears of wars, hunger among people and nations, murder, cheating, lying--there is not enough good in man to do the job perfectly, nor will there ever be. This, God knew when He advised Adam.

"The philosophy that ends in death provides no hope. God, however, has a plan for those who choose God's solution to the human problem, extending to them the promise of no sorrow, no tears, and perfect government. The human race of this persuasion will for the first time taste the reward of complete redemption, a new, workable society with all things new!

. . . for the Lamb in the center of the throne shall be their shepherd and shall guide them to springs of the water of life; and God shall wipe every tear from their eyes. [Rev. 7:17]

The fear [reverence] of the Lord is the beginning of wisdom; a good understanding have all those who do His commandments; His praise endures forever. [Psalm 111:10]

The last word, when all is heard: Fear God and keep his commandments, for this is man's all; because God will bring to judgment every work, with all its hidden qualities, whether good or bad. [Eccl. 12:13]

## CHAPTER V

### CONCLUSION

#### Summary

The subject of theoretical premises underlying educational views toward changing behavior was addressed in this paper. Reference to the traditional methods of reinforcing and punishing was made, explaining the general effectiveness of these methods but admitting to failure in some cases. The problem of how theories develop into philosophies and philosophies into action--implementing behavior modification--was presented along with the concept of becoming a competent "crap detector."

The body of this paper emphasized the above problem by describing five predominant theories of behavior, biographical sketches of five eminent theorists, and two opposing views of the nature of man and his behavior.

Concluding remarks describe educators' responsibility in formulating behavioral goals by realizing the pros and cons of scientific methodology, the intellectual ability of each educator, and the desirability of profiting from all behavioral theories and theorists, so as to be fully educated and equipped when approaching the problems of changing behaviors.

#### Concluding Remarks

The writer believes there is an inseparable unity between one's



philosophical view of man's nature and behavior and the methods one chooses and the confidence one realizes when approaching the problems of changing behaviors.

Theories provoke philosophies and philosophies provide the basis for answering the fundamental questions of:

Why Change Behavior?  
 What Behaviors Need Changing?  
 Who Changes Behavior?  
 What Methods Should Be Used to Change Behavior?

For example, what behavioral system could be derived from the modern sociobiology theory which believes that conflict is the essence of life; that aggression pays off if the result is the survival of altruistically (concern for others more than self) superior genes; that pure mathematical logic is supreme; that sex is the central game of life and the aim of all players is to get as many genes as possible into the next generation at the lowest possible cost; that the process of natural selection by genetic altruism sharpens up both the ability to cheat and the ability to detect cheating; that the need for deceit and its detection is responsible for the superiority of the human brain?

If behavior is genetically based, who can modify genes? If cheating, aggression and deceit are necessary components of survival, what behaviors should be changed? If sex is the central game of life, why change sexual behavior?

If reciprocal altruism is the basis for loving one's neighbor, why strive for love on any other premise? If spite, homosexuality, and conformism are the results of millions of years of genetic determinism, then how many more millions of years must transpire before genes take on a change in behavior?

Why should one become upset over any kind of behavior, in oneself and in others, and where did the phrase "deviant behavior" originate?

How can scientific methodology assist in choosing appropriate theories, philosophies and systems of behavior management? Science provides different levels of description of reality which are logically necessary in order to express all that truthfully needs to be said about a reality. Each level reveals an aspect "which is there to be reckoned with," but is unmentioned in the others. One and the same situation may need two or more accounts, each complete at its own level.

Where does science falter, proving its shortcomings as a "total authority"? Not only does science not provide the motivation and the ability for doing good, but also science has no way of defining "what is good." One is well aware that a large part of a person's concerns are with what "ought" to be done, especially by others as far as one is concerned. And it sometimes comes as a shock to realize that this "ought" cannot be scientifically derived.

Present scientific evidence does not prove or disprove the existence of the soul nor prove or disprove that humans are only biological machines. Science may never be able to decide whether or not human beings have free will or soul. Man can be described fairly fully in purely biological terms, but he also insists on presenting himself as a being of value, as a person continually asking questions and searching for meaning in his life. The reason for this searching and asking has so far eluded science.

So, then, what theory or philosophy should one adopt? Is there

any one system which is "the best"? Skinner teaches that one should not punish, only reinforce. Alderians say that punishment is never appropriate. Deal with misbehavior by letting the offender experience the consequences of his own behavior. When he sees the rationality behind right living, he will evidence his inner goodness and intelligence by shaping up.

And Apostle Paul argues that if it had not been for the Ten Commandments he would never have known what misbehaving is. But by knowing what coveting is, he also recognized a war going on in himself, part of him wanting to covet, part of him abhorring coveting. And this dichotomy of desire was not manageable by his reason for the thing he did not wish to do, he did, and the thing he wished to do, he did not. He asked if anyone could set him free from "the body of this death?"

The answer/solution Paul teaches is that appropriate behavior receives its definition, desire, and strength for implementation from receiving and understanding the reality of forgiveness without condemnation through Jesus Christ the Lord.

Facing overlapping truisms, critical contradictions and data from multiple sources is inherent to the process of coming to grips with a reliable system of behavioral modification. It requires courage plus honesty to conduct an objective search of this nature. The problem of establishing the reliability and probability of information is an intellectual and personal challenge, not at all beyond the ability of the average educator.

The investigation of theories must not be conducted on too narrow a strip. Grossly oversimplifying complex questions is

approximate to no investigation at all. To make a "leap of faith" from theory to reality without the existence of substantiating evidences is also undesirable.

Today's educators may be falling far short of their alleged scholarly credentials by delegating, by inactivity, the formulation of educational and behavioral protocol to persons who will certainly manage those who insist on being managed. No amount of intervention by "unionism" will correct this "behavioral deficiency."

Personal responsibility in determining the reliability and suitability of behavior systems must be accepted boldly, based upon probability--reasonably so on the basis of evidence, but not absolutely proven.

If it is more probable that Christ arose from the dead than that Julius Caesar ever lived, what responsibility does one have to investigate further claims made by Christ over those made by Julius Caesar? If determinism is yet a theory, not a reality, what responsibility does one have to continue the investigation?

The writer believes in the probability of claims made by historical Christianity, and consequently, the Bible, as having fully met the challenges of science, logic, textual criticism, linguistics, apologetics--any legally and formally established system for authenticating data. This being true, the claims, definitions, arguments, advices, and so on, set forth in the Bible are as strong as its supporting evidences. (See Appendix.)

The author agrees with the biblical approach to behavioral theory which encourages learning from all points of view, thereby admitting the absoluteness of Truth, the imperfection of man, and

the need for divine revelation.

That behavior can be so accurately described as to have one's motives, thoughts, and intentions made clear to them is a claim uniquely expressed in the Bible. That God has inspired men to write directives which are profitable for teaching, reproof, correction, understanding righteousness, and equipping one adequately for every good work is another claim of Scripture.

Therefore, the researcher argues that educators are not fully educated until they have considered all theories underlying educational views toward modifying behavior and until each individual teacher has formulated a truly scholarly philosophy, based on evidence, from which he or she addresses the fundamental questions proposed earlier:

Why Change Behavior?

What Behaviors Need Changing?

Who Changes Behavior?

What Methods Should Be Used to Change Behavior?

## APPENDIX

The following books deal with the reliability of Scripture and Christianity, the divinity and resurrection of Christ, and the complementary aspects of science and Scripture.

1. Josh McDowell. Evidence That Demands a Verdict. Campus Crusade.
2. Wilbur Smith. Therefore Stand. Baker Book House.
3. John Warwick Montgomery. Shapes of the Past. Edwards Brothers.
4. John Warwick Montgomery. History and Christianity. Inter-Varsity Press.
5. Carl Henry (ed.). Revelation and the Bible. Baker Book House.
6. Clark Pinnock. Set Forth Your Case. Craig Press.
7. F. F. Bruce. The New Testament Documents: Are They Reliable?  
Inter-Varsity Press.
8. F. F. Bruce. The Books and the Parchments. Fleming Revell.
9. John Stott. Basic Christianity. Inter-Varsity Press.
10. C. S. Lewis. Mere Christianity.
11. Griffith Thomas. Christianity Is Christ. Moody Press.
12. Bernard Ramm. Protestant Christian Evidences. Moody Press.
13. Bernard Ramm. The Christian View of Science and Scripture.  
Wm. B. Erdmans.
14. Paul Little. Know Why You Believe. Inter-Varsity Press.
15. Gleason Archer. A Survey of Old Testament Introduction. Moody Press.
16. K. A. Kitchen. Ancient Orient and Old Testament. Inter-Varsity Press.
17. Norman L. Geisler and William E. Nix. A General Introduction to the Bible. Moody Press.
18. Peter Stoner. Science Speaks. Moody Press.
19. A. E. Wilder Smith. Man's Origin, Man's Destiny. Harold Shaw  
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